A GRAMMAR

OF THE

OLD PERSIAN LANGUAGE

WITH THE INSCRIPTIONS OF THE ACHÆMENIAN
KINGS AND VOCABULARY,

BY

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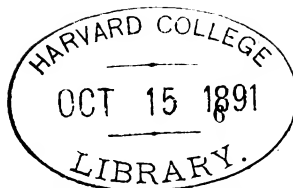
ABBREVIATIONS.

mind frad

AOR.,—Aorist.

A. S.—Anglo Saxon.

CF.—Compare.

ENG.—English.

GERM.—German.

GOTH.—Gothic.

IMPF.—Imperfect.

IMPV.—Imperative.

INF.—Infinitive.

LAT.—Latin.

PART.—Particible.

PERF.—Perfect.

PRES.—Present.

SKT.—Sanskrit.

SLAV.—Slavonic.

I. S., etc.—1st person singular, etc.

I. P., etc.—1st person plural, etc.

PREFACE.

The Old Persian language deserves a larger place in American scholarship than it has yet received. Heretofore the work has been left entirely to European scholars, and it is due to a desire to awaken an interest in this old tongue among scholars of our own country that this little book has come into existence. I take the opportunity of expressing my gratitude to my pupil, WOLCOTT WEBSTER ELLSWORTH, a graduate of Yale and a member of the American Oriental Society, for help furnished me. He has taken my manuscript, which was in most part in the form of lectures, and arranged the whole work for the press. He also rendered much service in the transliteration of the cuneiform text.

I shall gladly receive all suggestions or corrections which may make this volume more helpful in imparting enthusiasm in the study of this our sister tongue.   H. C. T.

INTRODUCTION.

Professor Grotefend was the pioneer in the decipherment of the cuneiform text. His first discovery was announced in the Literary Gazette of Goetingen in the year 1802. About one-third of the Old Persian alphabet was determined by his transliteration of the names of Cyrus, Darius, Xerxes and Hystaspes. Professor Rask added to this number the two characters representing M and N. A memoir of M. Burnouf published in June 1836, and a work of Professor Lassen published at Bonn in May 1836, entitled Die Alt-Persischen Keil-Inschriften von Persepolis, furnished a true determination of twelve additional characters. Dr. Beer, of Leipzig, in a review published in Allgemein. Hall. Literat. Zeitung in the year 1838, announced the discovery of the two characters for H and Y. M. Jacquet is said to have made the same discoveries independently, at Paris, and also identified the equivalents for C and J H. It is sure that a cursive style of writing was employed for epistolary purposes and had an existence contemporaneous with the cuneiform, since the character of the latter rendered it fit only for lapidary uses, [Cf. Daniel VI, 9; Nehemiah II, 9; Herodotus VII, 100.] No Persian cuneiform writing appears after the time of Artexerxes Ochus, and we are safe in saying that it died out at the end of the rule of the Achæmenian kings. The oldest inscription is that of Cyrus the Great, which perhaps may be his sepulchral inscription, although the epitaph quoted by Strabo and Ctesias differs from the one on this Old Persian monument. The latest is

the inscription of **Artaxerxes** Ochus which exhibits many peculiarities of grammatical structure indicating the decay of the language. In this inscription two compound characters for BUM and DAH are introduced; also before this time in the tablets of Xerxes appears an ideogram for KHSHAY-*ATHIYA,* due undoubtedly to Semitic influences.

The most important of the inscriptions is the great inscription of Darius carved upon the sacred mountain of Behistan [*BAGA* and *STANA place of God*]. This immense rock rose to a perpendicular height of 1700 feet from the plain below. On this conspicuous place Darius Hystaspes caused to be inscribed the history of his reign to be a legacy to succeeding generations. The figures of Darius and his attendants are executed with considerable skill, yet inferior to that shown in the bas-reliefs of Persepolis. Before Darius stand nine usurpers to the throne bound with a cord about their necks, while under the foot of the king lies the prostrate form of another. These are intentionally of rude design and small stature. Above the picture is the effigy of the Persian god Auramazda.

The Old Persian language is most closely related to the Vedic dialect of the Sanskrit, yet the interpretation of the inscriptions depends upon the combined aid of the Sanskrit and Zend together with the surviving dialects of Persia which have been in any degree faithful to their mother tongue. Where the cognate or derivative word fails to appear in them, an arbitrary meaning must be assigned to the Old Persian to suit the context; hence I have given in the vocabulary the authority of the related languages for the signification of each word, wherever such authority can be obtained.

GRAMMAR.

PART I.

EUPHONY.

1. A conventional arrangement of the European letters, transliterating the Old Persian cuneiform characters, is as follows:

Vowels, simple { gutteral, *a*, a.   A
           palalal, i.
           labial, u.

Diththongs { palatal, *a*i, ai.
         labial, *a*u, au.

Mutes,	SURD.	SURD ASP.	SONANT.	NASAL
gutteral,	k	kh	g	—
palatal,	c	—	j	—
dental,	t	th	d	n
labial,	p	f	b	m

Semivowels { palatal, y.
            lingual, r.
            labial, v.

Sibilants { lingual, sh.
        dental, s.

Aspiration, h.

NOTE 1. The short a has no written sign (in the cuneiform text) unless it be initial, therefore *a* has been used for this vowel in the transliteration, except when it is initial, in which case the same sign is employed for short a and long a, as in the native characters.

NOTE 2. The long a̤ is transliterated in all cases by a simple a.

2. Two similar vowels coalesce, forming the corresponding long vowel; thus, pasav*a* for pas*a* and av*a*.

Actual examples can be cited of no vowels coalescing except a-vowels, yet undoubtedly should other successive vowels occur, they would suffer the above treatment.

3. The short *a* combines with a following i-vowel and u-vowel to *a*i and *a*u respectively; thus, Pars*a*iy for Pars*a* and iy; the long a to ai and au; thus, aniyauva for aniya and uva.

NOTE. An example of a and i forming *ai*, (as in the Sanskrit the long a and i combine into e [*ai*]) instead of ai, is found in the compound *parai*ta for *para* and ita.

4. An i-vowel and u-vowel interpose their corresponding semivowel before a dissimilar vowel; thus, bumiya, for bumi and a; isuvam, for isu and am. Sometimes, however, the vowel is converted into its semivowel (especially if it be the final vowel of a diphthong); thus, ab*av*a, for ab*au* and *a*.

For exeeption, cf. dur*ai*apiy.

5. No vowel (except *a* and a) nor diphthong can end a word. There is inserted as a protection the corresponding semivowel; thus, up*ari*y, for up*ari*; p*atu*v, for p*atu*; Pars*ai*y, for Pars*ai*.

NOTE 1. An exception seems to be adari (NRa).

NOTE 2. Hau retains the v even before ci, m*ai*, and t*ai*; e. g., h*auv*ci (I.) Also occur p*aru*vnam, p*aru*vz*ana*nam.

6. Final a is sometimes made short before an enclitic; thus, av*ada*shim, for av*ada*shim; m*ana*ca, for m*ana*ca. Many examples remain, however, of the long a preserved; thus, utam*ai*y, y*a*thasham.

7. The semivowel is often connected with a preceding consonant by its corresponding vowel; thus, adurujiy*a*, for adurujy*a*.

8. A root is often expanded by vowel-insertion; thus, duruj, for druj (Skt. druh.)

9. Every Old Persian word must end in sh, m, an a-vowel, or a semivowel. Should any other letters stand as finals etymologically, they are dropped; thus aj*a*, for aj*a*nt.

10. The dental s, when preceded by any vowel except *a* and a, is changed into the lingual sh; thus, Dar*a*yavush, aish*a*, (for exceptions, cf. isu, us*a*tash*a*na, V*a*umis*a*, Nis*a*y*a*); also after kh, and sometimes

after r; thus, khsh*a*pa, ad*a*rshn*a*ush, (but t*a*rs*a*tiy, Pars*a*, etc.).

NOTE. In the root h*a*d (originally s*a*d) the influence of a preceding i is felt, even with the augment; thus, n*i*y*a*shad*a*y*a*m.

11. The final s, after being changed nto h, is lost; thus, Pars*a*(h) marti-ya(h).

12. The dental before t is changed into s (as in Zend); thus, b*a*st*a*, bound, for b*a*dt*a*.

13. The semivowel r sometimes causes a preceding consonant to become aspirated; thus, *c*akhriya (from k*a*r), Mithr*a*, ufr*a*st*a*m.

14. Final h has gone over into the palatal j in the root duruj (Skt. druh), the influence of the aspiration being felt only in the form durukh-t*a*m. This exhibits the treatment of the palatal, namely, that it reverts to its original gutteral if followed by any other sound than a vowel.

NOTE. Final h of th*a*h becomes s before t; thus, tha*t*tan*a*iy.

15. Medial h has a tendency to fall away; thus, thatiy, for th*a*h*a*tiy; mahya, for mah*a*hya, (but Aur*a*maz-dah*a*).

PART II.

ETYMOLOGY.

CASE ENDINGS.

16. ENDINGS: Singular. A. The usual masculine and feminine ending in the nominative is s. Stems in *a* and a have allowed the s to pass over into h (Cf. 11) which has dropped away, thus leaving the bare stem. Stems in i and u retain the s in the form sh (Cf. 10). By consonant forms it is euphonically lost. Neuters (except *a*-stems, which add m) show the simple stem in this case. The pronominal ending for this gender is historically t, which is dropped at the end of a word, but changed to sh before the enclitic ciy. The common ending of the personal pronouns is *a*m (which is found also in the plural).

B. The accusative ends in m or *a*m in masculine and feminine nouns.

The neuter has the same ending as the nominative.

C. The instrumental ending is a. In the pronominal declensions the nasal (n) is inserted between the stem and ending.

D. The ablative of *a*-stems doubtless ended in the historical t or d, which being final has been dropped euphonically (Cf. 9). Elsewhere the ablative has the same ending as the genitive.

E. The genitive of *a*-stems adds hya (for original sy*a*). The ending of consonant stems is *a* for *a*h (original *a*s). Masculine stems in i and u have regularly the historic ending *a*s, the *a* of which combines with the vowel of the stem into *a*i (ai) and *a*u, the s being preserved in the form sh

(Cf. 10). Feminine stems take the fuller ending, a for ah (original as) separated by an interspersed y.

F. The locative ending is i in consonant and a-stems, which appear euphonically in the form iy, aiy (Cf. 5). In masculine u-stems this case ends in au (euphonically auv for an original avi). If this case occurred in a masculine i-stem, the form would be analogous, i. e , ai (euphonically aiy for an original ayi). An artificial ending of feminine stems is the addition of a to the masculine ending; thus, auva, aiva. The true locative ending of this gender appears probably in one or two words in the form a. (duvaraya, dastaya? perhaps loc. dual, Arbiraya.)

G. The vocative ends in the simple stem.

DUAL: A. The ending of the nominative, accusative, and vocative is a as in the Veda.

B. A doubtful form of the locative occurs as a. (dastaya.)

PLURAL: A. In the nominative, the masculine and feminine ending aha appears, (corresponding to the Vedic asas). The shorter ending a ah (original as) is also in use. Pronominal a-stems have the masculine nominative in ai. The neuter stems in a end in a.

B. The accusative ending is a for ah (original [a]ns) in consonant-stems. In a-stems the case appears in the form a. Neuter stems have this case like the nominative.

C. The instrumental has everywhere the form bish, uniting with a-stems into aibish.

D. In the genitive the ending is am. In stems ending in a vowel, the nasal n is inserted, before which a short vowel is lengthened. In pronominal declensions s is the inserted consonant, before which a becomes ai.

E. The locative ending is suva. When preceded by *a* or a, the s passes over into h and is dropped, the form becoming uva. When preceded by other vowels, the s is preserved, and the ending appears as shuva (Cf. 10).

17. The normal scheme of endings is as follows:

	SINGULAR.	DUAL.	PLURAL.
N.	s(m)	a?	a*ha*, *a* (a)
A.	*a*m. m	a?	*a* (a)
I.	a	—	bish
Ab.	*a*	—	—
G.	*a*, (a)s, hya	a?	am
L.	i(a)	a?	suva, uva

For convenience in comparison the case endings in Sanskrit are added.

	SINGULAR.	DUAL.	PLURAL.
N.	s(m)	a(au)	*asas*, *as*. (a)
A.	*a*m, m.	a(au)	*a*s, n, (a)
I.	a	bhyam	bhis, ais
D.	e	bhyam	bhy*as*
Ab.	*a*s, (*a*d)	bhyam	bhy*as*
G.	*a*s (as)s, sy*a*,	os	am
L.	i(am)au	os	su

DECLENSION I.

18. Stems (masculine and neuter) in *a*. Examples: b*a*g*a* m., god; h*a*m*a*r*a*n*a* n., battle.

	Sing.	Du.	Plur.
N.	b*a*g*a*	N. A., b*a*g*a*? (g*a*usha)	N., b*a*g*a*h*a*, b*a*g*a*
A.	b*a*g*a*m	L., b*a*g*a*y*a*? (d*a*st*a*y*a*)	A., b*a*g*a*
I.	b*a*g*a*		I., b*a*g*a*ibish
Ab.,	b*a*g*a*		
G.	b*a*g*a*hy*a*		G., b*a*g*a*n*a*m
L.	b*a*g*a*iy		L., b*a*g*a*ishuv*a*
V.	b*a*g*a*		

Sing. N. A., h*a*m*a*r*a*n*a*m. Plur. N. A., h*a*m*a*r*a*n*a*.

Examples of peculiar forms are:

A. The genitive singular in hy*a* for hya (G*a*rm*a*p*a*d*a*hy*a*).

B. The ablative singular in *a* for a (d*a*rsh*a*m*a*).

C. The locative singular in y for iy (dur*a*y).

D. The accusative of d*a*r*a*y*a* is identical with the stem in SZb.

DECLENSION II.

19. Stems (masculine) in a. Example: Aur*a*m*a*zd*a* m., Auramazda.
   Sing.

N.   Aur*a*m*a*zd*a*

A.   Aur*a*m*a*zd*a*m

G.   Aur*a*m*a*zd*a*h*a* or Aur*a*m*a*zd*a*h*a*

DECLENSION III.

20. Stems (masculine) in i and u. Example of i-stem: Caishpi m., Caishpis.

     Sing.

N.   Caishpish

A.   Caishpim

Ab. G. Caishpaish or Caishpaish

     Example of u-stem: gathu m., place.

     Sing.   Plur.

N.   gathus   G., gathunam

A.   gathum

I.   gathva

Ab, G. gathaush

L.   gathauv

     NOTE: The genitive singular of Darayavu is Darayavahush.

DECLENSION IV.

21. Stems (feminine) in a, i, and u. Example of a-stem: tauma f., family.

     Sing.   Plur.

N.   tauma   G., taumanam

A.   taumam   L., taumauva

Ab, G. taumaya

L.   taumaya or taumaya

Example of i-stem: Bumi f., earth.

N.   bumish
A.   bumim
Ab, G. bumiya

NOTE :   The ending sh of the nominative singular is dropped before the enclitic shim in apishim (Bh. I, 19.)

Example of u-stem: dahyu f., country (perhaps irregular).

	Sing.		Plur.
N.	dahyaush		N., dahyava
A.	dahyaum or dahyum		A., dahyava
			G., dahyunam
L.	dahyauva		L., dahyushuva

DECLENSION V.

22.   Stems in *ar*.   Example: framatar m., leader.

Sing.

N.   framata
A.   framataram or framataram
G.   framatra

DECLENSION VI.

23.   Stems ending in a consonant.

A.   Examples: napat m., grandson; vith m., clan.

	Sing.		Sing.		Plur.
N.	napa	A.	vitham	I.	vithibish or vithabish
A.	napatam	I.	vitha		
I.	napata	L.	vithi		
L.	napati				

B. Stems in *an* (man, van). Examples: Vi(n)dafran m., Vindafra;
naman n., name; asman m., heaven; khshatrapavan m., satrap.

Sing.		Sing.		Sing.		Sing.	
N.	Vi(n)dafra	N.	nama	A.	asmanam	N.	khshatrapava
A	Vi(n)dafranam	A.	nama				

C. Stems in *as*, *is*. Examples: raucas n., day; hadish n., site.

Sing.		Plur.		Sing.	
N.	rauca	I.	raucabish	N.	hadish
A.	rauca			A.	hadish

HETEROCLITES.

24. Nouns of other declension have a tendency to assume forms of
declension I: thus, Khshayarshahya for Khshayarshaha; Darayavushahya
for Darayavahush; bumam for bumim; also nama sometimes takes the form
of a feminine noun in a; thus, nama for nama.

COMPARISON OF ADJECTIVES.

25. The comparative and superlative endings are tara and tama; also
iyas and ishta make corresponding forms of comparison.

PRONOUNS.

26. The pronouns of the first and second persons are thus declined:
adam, I; tuvm, thou.

	Sing.	Plur.		Sing.	
N.	adam	N. vayam	N.	tuvm	
A.	mam (enc. mam)	G. amakham	A.	thuvam	
Ab.	(enc. ma)		G.	(enc. taiy, tay, Bh. IV, 11.)	
G.	mana (enc. maiy)				

27. The demonstrative pronoun ava is declined as follows:

Sing.	m.	f.	n.		Plur.	m.	f.	n.
A.	avam	—	ava (with enc. ciy, avashciy)		N.	avaiy	ava	—
G.	avahya	—	avahya		A.	avaiy		
					G.	avaisham	—	—

28. The declension of the other demonstrative hauv (Skt. asau) that, he; aita (Skt. etat) this; and iyam (Skt., ayam) this, is as follows:

Sing. m.		Sing. m.	f.	n.	Plur. m.	f.	n.	Sing. n.
N. hauv	N.	iyam	iyam	ima	N. imaiy	ima	ima	N. aita
	A.	imam	imam		A. imaiy	ima	ima	A. aita
	I.	ana						
	G.	—	ahyahya, or ahiyahya					

29. Enclitic forms of the pronoun of the third person are:

	Sing.		Plur.		Sing.		Plur.
A.	shim	A.	shish	A.	dim	A.	dish
G.	shaiy	G.	sham				

30. The declension of the relative (hya [Skt. sya] tyam, etc.) is as follows:

Sing.	m.	f.	n.	Plur.	m.	f.	n.
N.	hya	hya	tya	N.	tyaiy	—	tya
A.	tyam		—	A.	tyaiy	—	—
I.	tyana	—	—	G.	tyaisham	tyaisham	—

31. The interrogative pronoun occurs only in the vocative (masculine singular) ka. The indefinite pronoun is formed by adding the neuter of the pronominal stem ci; thus, kasciy, cishciy.

32. The adjective aniya, other, forms its neuter according to the pronominal declension; thus, aniyashciy; its ablative is amyana, after the analogy of the instrumental. Hama, all, has the genitive feminine singular hamahyaya.

33. The scheme of the normal endings of the verb is as follows:

PRIMARY ENDINGS.

Active.	s.	p.	Middle.	s.	p.
1.	mi	mahy		ai	—
2.	hy	—		—	—
3.	ti	a(n)ti		tai	—

SECONDARY ENDINGS.

1.	am	ma		i	—
2.	(h)	—		—	—
3.	(t),s	a(n), sha(n)		ta	a(n)ta

IMPERATIVE ENDINGS.

1.	—	—		—	—
2.	(a)di	ta		uva	—
3.	tu	—		tam	—

NOTE. The ending of the second person hy appears in the form ha before the enclitic dish.

SUBJUNCTIVE MODE.

34. The mode-sign of the subjunctive is a, which is added to the tense-stem. If the tense-stem end in a, the combination results in a. The inscriptions show the primary endings; thus, ahatiy from ah, bavatiy from bu (tense-stem bava).

OPTATIVE MODE.

35. The inscriptions show the mode-sign of the optative as ya, which takes the regular series of secondary endings. Doubtless the simple i was taken by the tense-stems in *a* and by the middle voice. The ya is connected with the stem by the union-vowel i.

IMPERATIVE MODE.

36. The imperative has no mode-sign; it adds its endings directly to the tense-stem.

AUGMENT.

37. The augment is a prefixed *a*. If the tense-stem begin with the vowel i (or u) the augment combines with them into the strengthened diphthong ai (or au) instead of the regular *a*i, *a*u.

A. In a few cases the augment appears as a. thus, p*a*tiyab*a*r*a*m. It is possible, however, to regard this a as the combination of the augment and the prefix a.

REDUPLICATION.

38. Old Persian reduplication shows the prefixion to a verb-root of its initial consonant and vowel.

A. A long vowel is made short in the reduplicating syllable; thus, ad*a*da from *ā*a.

B. A palatal is substituted for a gutteral as the consonant of the reduplicating syllable; thus, c*a*khriya from k*a*r.

THE CONJUGATION–CLASSES.

39. The present system (composed of the indicative, subjunctive, opta-
tiue, and imperative) is divided into the following classes:

I. ROOT-CLASS.

In this class there is no class-sign; the personal endings are added
directly to the root, unless there be a mode-sign, as in the subjunctive and
optative.

II. REDUPLICATING–CLASS.

In this class the present-stem is formed by prefixing a reduplication to
the root.

III. THE NU-CLASS.

This class forms its present-stem by adding the syllable nu, which is
strengthened to n*a*u in the singular.

IV. THE NA-CLASS.

The syllable na (in the plural ni) is added to the root to form the
present-stem.

V. THE *A*-CLASS.

The present-stem is formed by adding *a* to the root, which (1) is
strengthened or (2) remains unchanged.

VI. THE Y*A*-CLASS.

The class-sign is y*a*, which is added to the simple root.

VII. THE *A*Y*A*-CLASS.

This class adds *aya* to the strengthened root.

I. ROOT–CLASS.

40. Example: jan, smite.

PRESENT INDICATIVE.

Active.	s.	p.	Middle.	s.	p.
1.	ja(n)miy	ja(n)mahy		janaiy	—
2.	ja(n)hy	—		—	—
3.	ja(n)tiy	jana(n)tiy		ja(n)taiy	—

PRESENT SUBJUNCTIVE.

1.	—	—		—	—
2.	janahy	—		—	—
3.	janatiy	?		janataiy	—

PRESENT OPTATIVE.

1.	janiyam	janiyama		?	—
2.	janiya	—		—	—
3.	janiya	?		janiyata	?

PRESENT IMPERATIVE.

1.	—	—		—	—
2.	ja(n)diy	ja(n)ta		januva	—
3.	ja(n)tuv	—		ja(n)tam	—

IMPERFECT.

1.	ajanam	aja(n)ma		ajaniy	—
2.	aja	—		—	—
3.	aja	ajana(n)		aja(n)ta	ajana(n)ta

The form aitiy, (SZb) from root I shows that the root is strengthened, if it is able, in the three persons of the singular active.

As an example of a root beginning with I, illustrating the heavy augment, the form nijayam (for nijaiam) from root I, go, can be quoted.

The verb ah, be, preserves the original s before t. Its forms are as follows:

Indicative Present.	s.	p.	Imperfect Active.	s.	p.
1.	amiy	amahy	1.	aham	—
2.	ahy	—	2.	—	—
3.	astiy	ha(n)tiy	3.	aha	aha(n)

Subjunctive: 3. s., ahatiy. Imperfect Middle: 3. p., aha(n)ta and aha(n)ta

II. REDUPLICATING–CLASS

41. Example: da, put. Present Imperative, 3. s., dadatuv. Imperfect, 3. s., adada.

NOTE. The root sta, stand, takes the vowel i as reduplication, and shortens the stem-vowel; aishtata,

III. NU–CLASS.

42. Examples: jad, protect; darsh, dare. Present Imperative, 2. s., jadnautuv. Imperfect, 3. s., adarshnaush.

The verb kar, do, shortens the root to ku in the present and imperfect. Its forms are as follows:

Pres. Subj., 2. s., kunavahy; Imperf., 1. s., akunavam, 3. s., akunaush, (in [S]akunash), 1. p., akuma (for akunuma), 3. p., akunava(n); Middle Imperf., 3. s., akunavata (in Bh. I. 12, akuta).

NOTE. The union-vowel a sometimes follows nu, which is strengthened to nav; thus, varnavatiy, kunavahy, for varnava a-ti, etc.

IV.　NA-CLASS.

43.　All forms of this class are regular (except Imperf. 1. s, adin*a*m, from di, for adinam); thus, adin*a*m, adina, etc.

V.　*A*-CLASS.

44. · Examples: gub, call; bu, be; b*a*r, bear; jiv, live.

NOTE. In the following classes, the stem-final *a* is lengthened to a before m of the 1st personal endings, but is lost before *a*m of the 1st sing. imperf. and the 3d pl. endings, and the short *a* of the ending remains (or vice versa). The imperative takes no ending (unless it be *a*, which unites with the class-sign into a).

(1.)　Example of the strengthened root (corresponding to the unaccented *a*-class of the Sanscrit) are gub and bu. Roots in u (and i) strengthen their vowel to *a*u (and *a*i) which before the case-sign appears as *a*v (and *a*y).

Present Middle, 3. s., g*a*ub*a*t*a*iy. Present Active Subjunctive, 2. s., b*a*v*a*hy. Present Active Subjunctive, 3. s., b*a*vatiy. Imperfect—1, ab*a*vam; 2, abav*a*; 3, abav*a*; 3. pl., abav*a*(n).

(2.)　Examples of the unchanged root (corresponding to the accented *a*-class of the Sanscrit) are b*a*r and jiv.

Present Active, 2. s., b*a*r*a*hy	Imperfect Active, 3. s., ab*a*r*a*
" 　 " 　 3. s., b*a*ratiy	" 　 " 　 3. p., ab*a*r*a*(n)
" 　 " 　 3. p., b*a*r*a*(n)tiy	
" 　 " Subjunctive, 2. s., b*a*r*a*hy	" 　 Middle, 3. s., ab*a*r*a*t*a*
" 　 " 　 " 　 3. s., b*a*r*a*tiy	" 　 " 　 3. p., ab*a*r*a*(n)ta ⌟

Imperative—2. s., jiv*a*; 3. s., jiv*a*tuv.

VI. Y*A*–CLASS.

NOTE I.   The passive formation is the middle-endings added to the class-sign.

NOTE 2.   The class-sign is often connected with the root by an interposed i.

Examples: duruj, deceive; mar, die; thah, say.

A.   Examples of the simple class in active sense are duruj, mar.

Present Active, 1. s., durujiyamiy.   Imperfect Active, 3. s., adurujiya

"   "   Subj., 2. s., durujiyahy   "   Middle, 3. s., amaṛiyata

B.   Example of the passive formation is thah, which verb adds the active ending in the first person plural.   Present, 1. p., thahyamahy.

NOTE 3.   The passive formation of kar, do, is upon the strengthened stem; e. g., Imperf., 3. s., akunavyata.

NOTE 4.   It is possible to regard the form athahva as the imperfect 3d sing., with the active ending, instead of the middle, yet possessed with a passive sense.   I prefer to read, however, athahy, believng it to be the passive aorist with short vowel in the stem.   (Cf. 50 N.)

VII. *AY A*–CLASS.

46.

NOTE I.   A causative conjugation is made from this class, but all verbs belonging to this class have not a causative value.

NOTE 2.   The class-sign is added to the strengthened root.

Examples: dar, hold; ish, send; sta, stand.

A.   Examples of the simple class are dar, and ish.

Present, 1. s., darayamiy   Imperfect, 1. s., aishayam

Imperfect, 3. s., adaraya   "   3. s., aishaya

B.   Example of the causative conjugation is sta.

Imperfect, 1. s., astayam; 3. s., astaya.

NOTE 3, Sometimes the class-sign appears as ay*a*; thus, ag*a*rbay*a*m, ag*a*rbay*a*, etc.

Verbs sometimes make their formation in more than one class; thus, j*a*diyamiy and j*a*dn*a*utuv.

THE PERFECT.

47. The Old Persian has left us only one example of the perfect; i. e , Optative, 3 s., c*a*khriya from k*a*r.

THE AORIST.

48. There have been preserved two aorists; (1) the root aorist, which adds the personal endings directly to the root, and (2) the sibilant aorist, which takes s*a* as a tense-sign. An example of the root aorist is the form ada, 3d person singular of da. Examples of the sibilant aorist are aish*a*, 3d person sing., and aish*a*(n), 3d person plur. of root I.

49. The aorist adds the secondary endings to the tense-stem, to which the augment has been prefixed.

50. The root-aorist has a peculiar formation, which is passive in meaning, corresponding to what the Hindu grammarians call the "passive aorist' of the Sanscrit. The third person singular of the middle is the only form in use. This person is made by adding i (which it has borrowed from the first person) to the root. Euphonically, the form appears as iy or y. The root is usually strengthened; thus, adariy or ad*a*ry from d*a*r.

NOTE. In the root th*a*h, the stem-vowel remains short; thus, ath*a*hy (for atha-hv). The Hindu grammarians mention certain roots of the Sanscrit in *am*, which preserve the short *a*; thus, ag*a*mi, avadhi, etc,

51. The optative of the root-aorist doubtless appears in ag*a*miya from g*a*m.

NOTE. The root bu loses its stem-vowel in this mode; e. g,, biya.

FUTURE.

52. The Old Persian has left no future-system. A periphrastic future is built out of a nomen agentis and the auxiliary bu; thus, j*a*ta biya (Bh. IV, 17) let him be a killer; i. e., let him kill (he shall kill).

PASSIVE PARTICIPLE.

53. The passive participle is formed by adding t*a* to the simple root; thus, k*a*rt*a* from k*a*r.

INFINITIVE.

54. The Old Persian infinitive is formed by the suffix t*a*na (Lat. tinus in crast*i*nus, diutinus) which appears always in the locative case; thus, k*a*(n)t*a*n*a*iy from k*a*n.

NOTE. The infinitive of k*a*r changes the initial gutteral of the root to a palatal: e. g., cart*a*n*a*iy.

PREPOSITIONS.

55. With accusative: abiy, ant*a*r, athiy, up*a*riy, upa, p*a*tiy, p*a*tish, p*a*riy.

With instrumental: p*a*tiy, h*a*da.
With genitive: abish, p*a*tiy, p*a*sa.
With ablative: h*a*ca.
With locative: anuv, p*a*tiy.

VERBAL PREFIXES.

56.

atiy—across, beyond.   ud, us—up, out.   para—away, forth.
apa—away, forth.   npa—to, towards.   fra—forward, forth.
ava—down, off.   ni—down, into.   ham—together.
a—to, unto.   nij—out, forth.

PRIMARY SUFFIXES.

57. *a*, a, *a*h, i, ish, u, ta*r* (forming nouns of agency and relation-ship) ti, tu, tha, thi, thu, tra, da, na, m*a*n, ma, ya, yu, r*a*.

SECONDARY SUFFIXES.

58. iya, pertaining to (used also to form the patronymic) a*i*n*a*, con-sisting of, k*a* (an adjectival suffix), t*a* (having an ablative value and often used for that case), ta (adverbial suffix), th*a* (having a local sense), da (ad-verbial suffix), n*a* (adjectival suffix), r*a* (adjectival suffix), v*a*n, 'possessed with.'

PART III.

SYNTAX.

59. Although the Old Persian language can be called syntactical, yet there exist many traces of that loose and free construction (paratax) which is original to speech.

USES OF THE NUMBERS.

60. One or two peculiar constructions call for notice.

A A collective noun in the singular often has the government of a plural noun, both over a verb and a pronoun; thus, imam bumim . . . . . tyasham adam athaham ava akunavata (NRa) 'This earth . . . . . what I commanded them (i. e., this earth) this was done.'

B. The singular of the personal pronoun adam can be expanded in a following clause into the plural; thus, patish mam hamaranam cartanaiy pasava hamaranam akuma. (Bh. I, 19) 'to engage in battle against me, afterwards we engaged in battle.'

C. The plural can be used for the dual; thus, avathasham hamaranam kartam (Bh II, 6) 'thus the battle was fought by them.' (i. e., the army of Vidarna and the rebellious army); Anamakahya mahya II raucabish (Bh I, 19) 'on the 2d day of the month Anamaka' (lit., with two days).

USES OF THE CASES

61. The Nominative: The nominative is the case of the subject of a finite verb, and of all words qualifying the subject, both attributively, predicatively, and appositionally. A few peculiar uses are to be noticed.

A. The nominative is used often in the weak syntax common to the Old Iranian languages. Artificially, it can be explained as the subject of astiy supplied, the idea being repeated in the form of a pronoun; thus, martiya Frada nama avam mathishtam akunava(n)ta (Bh III, 3) 'a man, Frada by name, him they made chief.'

NOTE 1. The pronoun is sometimes omitted, leaving the nomitnaive where the accusative of the direct object would be expected; adam fraishayam Dadarsis nama Parsa mana ba(n)daka (Bh III, 2) 'I sent forth my subject, Dadarsis by name, a Persian.'

NOTE 2. This free use of the nominative is shown in such expressions as Kugamaka nama vadanam (Bh II, 3) there is a town, Kuganaka by name; (lit. there is a town, [its] name is Kuganaka). That nama is nominative, not accusative, is shown by the fact that it sometimes agrees in gender with the noun, if that be feminine. e. g. Sikathauvatish nama dida Nishaya nama dahyaush (Bh I, 13)' there is a stronghold, Sikathauvatis by name; there is a country, Nishaya by name.'

B The nominative is used in the predicate after a verb in the middle voice which has the force of a passive; thus, hya Nabuk(u)dracara agaubata (Bh I, 19) 'who called himself (i. e., was called) Nabukudracara.'

62. The Vocative. The vocative is the case of direct address.

The following peculiarity needs to be considered, namely: The vocative of the personal pronoun tuvm is made indefinite by the insertion of the interrogative ka in the same case; thus, tuvm ka hya aparam imam dipim vainahy (Bh IV, 15) 'O thou (whoever thou art) who wilt hereafter see this inscription.'

63. The Accusative. The accusative is the case of the direct object of a verb, and of all words which qualify the object, both attributively, predi-

cately, and appositionally, e. g. Aura*mazda hya* imam bumim ada (O.) 'Auramazda who created this earth.'

64.   Some verbs which allow two constructions may take two accusatives, one in each construction; e. g., verbs of asking, taking, etc.; as ait*a* ad*am* Aura*mazdam* j*a*diyam*ı* (NRa.) 'I beg th*ı*s of Auramazda.' khsha*tramshim ad*am* adin*am* (Bh I, 13). 'I took the kingdom from him.'

A.   The verbs k*ar* and da admit two accusatives, one as object, the other as predicate; thus, hy*a* Dar*a*y*a*vum khshay*a*thiy*a*m akun*a*us. (O) 'who made Darius king.' h*a*uv Dar*a*y*a*vum khshay*a*thiy*a*m ad*a*da (H).   'he has made Darius king.'

B.   A few verbs strengthen the verbal notion by adding their past passive participle, which becomes an accusative in agreement with the direct object; thus, av*a*m ub*a*rt*a*m ab*a*r*a*m (Bh. I, 8) 'I supported him well; (lit. him well supported I supported.)'

65.   The accusative can follow nouns which have such a verbal character that they share the construction of a verb; thus, Aur*a*m*a*zda thuvam d*a*uṣta biya (Bh. IV, 16) 'may Auramazda be a friend to you.'

66.   The accusative stands as the limit of motion, both with and without a preposition; thus, y*a*tha mam kam*a* (Bh. IV, 4) 'as the wish (came) to me' (i. e., as my wish was); ad*a*m (kar*a*m) fraish*a*y*a*m Uv*a*j*a*m, (Bh. I, 17) 'I sent an army to Susiana;' K*a*(m)bujiy*a* Mudray*a*m ash*ı*y*a*v*a* (Bh. I, 10) 'Cambyses went to Egypt.'   (kar*a*m) fraish*a*y*a* abiy Vivan*a*m (Bh, III, 9) 'he sent the army to Vivana.'

67.   The accusative expresses extent and duration, both with and without a preposition; thus, khsh*a*pava r*a*uc*a*pativa av*a* akun*a*vay*a*ta (Bh. I, 7) 'this was done day and night.'

A.   The time in which an action took place seems to have been expressed at times by the accusative.   One case occurs in the inscriptions; G*a*rm*a*p*a*d*a*hy*a* mahya I r*a*uc*a* th*a*k*a*ta ab*a* av*a*thasham h*a*m*a*r*a*n*a*m k*a*rtam (Bh. III, 1.) 'on the first day of the month Garmapada then it was that thus the battle was fought by them.'   This idiom appears occasionally in Sanscrit.

68.   The accusative of Specification defines the application of a noun; thus, h*a*ca Pirav*a* nam*a* r*a*ut*a* (SZb.) 'from a river, the Nile by name.' Cf. 61, A, n. 2.

69.   The Instrumental.   The instrumental is the case denoting association and accompaniment originally, and as a derived notion, instrument and means.

70.   The instrumental of accompaniment usually takes the preposition h*a*da; thus, aish*a* h*a*da kara (Bh. I, 19) 'he went with his army.'

A.   In enumeration the instrumental may be used in the sense of association, when the same case as the preceding nouns would be expected; thus, abacaris g*a*ith*a*mca maniy*a*mca v(i)thbishca ... avastay*a*m (Bh. I, 14) 'I restored the commerce and the cattle and the dwellings and together with the clans' (i. e., and the clans.)

71.   The instrumental of means or instrument is very frequent; thus, v*a*shna Aur*a*m*a*zdah*a* (Bh. I, 5.) by the grace of Auramazda.'   ard*a*stan*a* .... vithiya k*a*rt*a* (L) 'the lofty structure was made by the clan.'

72. The prosecutive instrumental denotes the association of time with an event; thus, Viyakhnahya mahya XIV raucabish thakata aha yadiy udapatata (Bh. I, 11) 'on the 14th day of the month Viyakhna, then it was when he rose up (lit. in connection with 14 days).' Cf. 67, A.

73. The instrumental is sometimes used in the sense of the locative, denoting the point in space; thus, adamshim gathva avastayam (Bh. I, 14) 'I put it in its place.' mana data apariyaya(n) (Bh. I, 8) 'they followed in my law.' vasiy aniyasciy naibam kartam ana Parsa (D.) 'there is many another beautiful work in this Persia.'

74. The Dative. The dative case has no existence in Old Persian, its place being taken by the genitive.

75. The Ablative. The use of the ablative is to express separation or distinction. The preposition haca is usually joined to this case.

76. The ablative denotes issue, removal, release, and like relations; thus, khshatram tya haca amakham taumaya parabartam aha (Bh. I, 14) 'the kingdom which was taken from our family.' hauv hacama hamitriya abava (Bh. III, 5) 'he became estranged (rebellious) from me.'

A. The notion of this ablative passes over to that of cause; thus, karashim haca darshama atarsa (Bh. I, 13) 'the state feared him on account of (his) violence.'

77. The ablative expresses defense, which is a development of the idea of removal; thus, haca drauga patipayauva (Bh. IV, 5) 'protect yourself from deceit.' imam dahyaum Auramazda patuv haca hainaya haca d(u)shiyara haca drauga (H.) 'may Auramazda protect this province from an army, from failure of crops, and from deceit.'

A. The ablative follows *tars*, to fear. Such an ablative contains this same idea of removal (i. e., recoil from a dread object) *haca aniyana ma tarsam* (I) 'let me not fear a foe.'

78. The ablative is the case of comparison. This use is simply a special application of its original notion of distinction; thus, *apataram haca Parsa* (NRa) 'another than a Persian' (lit. another from a Persian.)

79. The Genitive. The true use of the genitive is to qualify a noun with the same powers as the adjective enjoys. The genitive, however, did not remain restricted to this adjectival construction, but is employed with verbs and adjectives.

80. The subjective genitive, including the author and possessor, expresses the subject of the action; thus *vashna Auramazdaha adam khshayathiya amiy* (Bh. I, 5) 'by the grace of Auramazda, I am king.'

A. The genitive regularly follows *kartam*, perhaps on account of a substantive idea in the participle; thus, *avathasham hamaranam kartam* (Bh. III, 10) 'thus the battle was fought by them.'

NOTE. The genitive expressing means is found in Sanscrit.

B. The genitive follows *pasa*; thus, *kara Parsa pasa mana ashiyava* (Bh. III, 6) 'The Persian army followed me.'

C. The genitive expresses manner; thus, *hamahyaya tharda* (Bh. IV, 7) 'in every way.'

81. The partitive genitive genitive denotes the whole of which a portion is taken; thus, *adam Darayavush khshayathiya khshayathiyanam* (Bh. I, 1) 'I am Darius, the king of kings.'

A. The genitive is dependent on an adjective (especially a superlative) which has substantival character enough to allow a partitive construction; thus, Auramazda hya mathishta baganam (F.) 'Auramazda, who is the greatest of the gods.'

82. The objective genitive, which designates the noun as the object of the action, occurs nowhere in the inscriptions.

83. The datival genitive expresses the indirect object; thus, karahya avatha athaha (Bh. I, 16) 'thus he said to the state.' Auramazda khshatram mana frabara (Bh. I, 5) 'Auramazda gave the kingdom to me.'

NOTE. This use is simply a pregnant construction of the possessive genitive; e. g., khshatram mana frabara, 'he gave the kingdom to me (made it mine by giving)' This same power of the genitive is shared by the Prakrit and the late Sanscrit.

A. The verb duruj, 'to deceive,' is followed by the genitive once in the inscriptions; elsewhere it governs the accusative. karahya avatha adurujiya (Bh. I, 11) 'thus he deceived the people.'

B. The genitive enclitic sham follows ajanam in place of the accusative of direct object in (Bh. IV, 2) adamsham ajanam, 'I smote them,' and patiyakhshaiy (NRa.)

84. The Locative. The locative is the case denoting location and condition. The locative expresses situation, both with and without a preposition; thus, adam khshyathiya Parsaiy (Bh. I, 1) 'I am king in Persia.' hya Madaishuva mathishta aha (Bh. II, 6) 'who was greatest among the Medes.' vardanam anuv Ufratauva (Bh. I, 19) 'a town on the Euphrates.'

A. The locative takes the place of the instrumental in the expression nipadiy, 'on foot'. atiyaisha pasava Vivana hada kara nipadiy (Bh. III, 11) 'afterwards Vivana followed with his army on foot.'

B. The locative can take the place of a partitive genitive; thus, Madai-shuva mathishta (Bh. II, 6) 'the greatest among the Medes.'

THE PECULIARITIES OF THE INSCRIPTIONS OF ARTAXERXES MNEMON AND ARTAXERXES OCHUS.

85. These inscriptions exhibit such careless irregularities that they call for special treatment.

A. The nominative is attracted into the case of the preceding noun, although the predicate appears in the nominative; thus, thatiy Artakhshatra Darayavushahya khshayathiyahya putra Darayavushahya Artakhshathrahya khshayathiyahya putra (S) 'says Artaxerxes, the son of Darius, the king; Darius (was) the son of Artaxerxes, the king.'

B. The nominative appears for the accusative with a qualifying pronoun in the accusative; imam apadana(S) '(Darius made) this structure.'

C. The genitive is attracted into the case of the subject or the predicate nominative and appears in the nominative; thus, Artakhshatra Darayavush khshayathiya putra (P.) 'Artaxerxes, son of Darius, the king.'

D. The nominative is thrust into the accusative, yet the passive construction is retained; thus, imam usatashanam atha(n)ganam mam upa mam karta (P.) 'this stone lofty structure was built by me for myself.'

E. The accusative expresses means, taking the place of the regular genitive construction after kartam; thus, tya mam karta (P.) 'what was done by me.'

F. A substantive in the singular takes its participle in the plural; thus, tya mam karta (P.) 'what was done by me.'

THE ADJECTIVE.

86. The adjective and the participle agree with the substantive in gender, number, and case.

A few peculiar cases are to be noticed.

A. The adjective can become hardened into a neuter substantive and in this way enter into the relation of an appositive or a predicate noun; thus, ciykaram ava dahyava (NRa.) 'beautiful are the regions (lit. a beauty these regions are.)' hauv kamanam aha (Bh. II, 6) 'that was faithful (lit. a faithful thing.)'

B. The adjective is used, most often in the singular, to take the place of the name of a country; thus, Parsa, 'Persia (lit. Persian;' Mada, 'Media, (lit. Median.)'

NOTE 1. Sometimes the plural occurs, and in a few cases alternates with the singular; thus, Yauna and Yauna (NRa) 'Ionia (lit. Ionian and Ionians.)'

NOTE 2. The real name of the country appears a few times; thus, Uvarazmish (NRa), Harauvatish (Bh. I, 6.)

C. The noun vith, 'clan', when used appositionally takes the place of the regular adjective vithiya; thus, hada v(i)thibish bagaibish (H.) 'with (his) fellow gods (lit. with the gods [namely his] fellows.)'

D. In the Inscriptions of Artaxerxes Ochus the masculine of the pronoun agrees with a feminine noun; thus, imam usatashanam (P.) 'this lofty structure.'

PRONOUNS.

87. The demonstrative pronouns ava and hauv supply the place of the third personal pronoun.

88. The relative pronoun tya, beside enjoying its ordinary functions, has the following important uses:

A. The relative pronoun frequently serves to connect the noun with whatever qualifies it, either appositionally, adjectively, adverbially, genitively, or locatively. In this capacity its independent character is lost and it agrees with its antecedent, not only in gender and number, but also in case, thus becoming the equivalent of the Greek article; thus, v(i)tham tyam amakham (Bh. I, 14) 'the clan of ours.' tyana mana data (Bh. I, 8) 'in my law.' khshatram tya Babirauv (Bh. 1, 16) 'the kingdom at Babylou.' karam tyam Madam (Bh. II, 6) 'the Median army.' Nabuk(u)dracara amiy hya Nabunitahya putra (Bh. I, I6) 'I am Nabukudracra the son of Nabunita.'

B. The relative can be used in the place of a demonstrative; thus, karam fraishayam tyaipatiy (Bh. II, 13) 'I sent an army against these.'

USES OF THE VOICES.

89. There are (as in Sanskrit) two voices, active and middle. The passive notion is conveyed through the middle voice by means of a definite class-sign.

One or two peculiar constructions call for notice.

A. The active with direct object can take the place of the middle; thus, thuvam matya durujiyahy (Bh. IV, 6) 'do not deceive yourself.'

B. The middle without the passive sign sometimes contains the passive signification; thus, hya Nabuk(u)dracara agaubata (Bh. I, 19) 'who was called (lit. called himself) Nabukukracara.' agarbayata (Bh. II, 13) 'he was taken.' anayata (Bh. I, 17) 'he was led.'

c. The passive participle of neuter verbs has no passive notion, but simply an indefinite past sense; thus, ha(n)gmata (Bh. II, 7) 'having come together.'

USES OF THE MOODS.

90. The Indicative is used in the recital of facts.

91. The Subjunctive has a general future meaning, denoting what is possible and probable. This use is perhaps the historic one from which the nicer and more elaborate values of this mood in the cognate languages have been developed; thus, tuvm ka hya aparam imam dipim patiparsahy (Bh. IV, 6) 'O thou who wilt hereafter examine this inscription.'

A. Conditional sentences introduced by yadiy, 'if', take their verbs in the subjunctive; thus, yadiy avatha maniyahy (Bh. IV, 5) 'if thus thou thinkest.'

B. Purpose clauses introduced by yatha, 'in order that', take their verbs in the subjunctive; thus, yatha khshnasahy (NRa) 'in order that you may know.'

c. The negative matya (ma and tya) denoting purpose or warning takes the subjunctive; thus, matya mam khshnasatiy (Bh. I, 13) 'that (the state) may not know me.'

D. The subjunctive with the negative matya is used to express prohibition, less peremptory than the imperative, more so than the optative; thus, patikara matya visanahy (Bh. IV, 15) 'thou shalt not destroy (these) pictures.'

E. The temporal conjunction yava takes the subjunctive in its ordinary future sense; thus, yava tauma ahatiy (Bh. IV, 16) 'as long as (thy) family shall be.'

92. The Optative denotes what is desired, in which capacity it is the equivalent of a mild imperative. In a weakened sense it denotes what may or can be.

A. The optative with the negative particle ma expresses a desired negation, not direct prohibition; thus, utataiy tauma ma biya (Bh. IV, 11) 'may there not be a family of thine.'

93. The Imperative expresses a command or a desire; thus, paraidiy avam jadiy (Bh. II, 7) 'go, smite that (army.)

94. The Infinitive in its fundamental and usual sense expresses purpose as the dative infinitive of the Veda. It has also become employed in a freer sense as the simple complement of a verb; thus, aisa, hada kara patish mam hamaranam cartanaiy (Bh. I, 19) 'he went with (his) army against me to engage in battle.' kasciy naiy adarshnaush cisciy thastanaiy pariy Gaumatam (Bh. I, 13) 'no one dared to say anything against Gaumata.'

USES OF THE TENSES.

95. A few peculiar uses deserve notice.

A. The present with duvitataranam denotes that the action was begun in the past and continues in the present. This peculiarity is to be compared with the Latin use of the present with iam diu, etc.

B.   The indicative forms of the imperfect and aorist appear without augment.   With the loss of this augment the imperfect and aorist sacrifice their own peculiar character and take on other notions.   After ma prohibitive the sense is that of a subjunctive or optative; thus, haca aniyana ma tarsam (I.) 'may I not fear an enemy.'

c.   Yata in the sense of "while" takes the imperfect; in the sense of "until" it takes either the imperfect or aorist.

D.   The passive participle, both with and without an auxiliary verb, is used in the sense of a passive perfect; thus, amata amahy (Bh. I, 3) 'we have been tested.'   Bardiya avajata (Bh. I, 10) 'Bardiya was slain.'

DEPENDENT CLAUSES.

96.   Final Clauses.   Cf. 91, B and c.

97.   Consecutive Clauses.   Tya (the neuter of the relative) introduces clauses expressing result, and takes the verb in the indicative; thus, draugadish hamitriya akunaush tya imaiy karam adurujiyasha(n) (Bh. IV, 4) 'a lie made them rebellious so that they deceived the people.'

98.   Conditional Clauses.   Cf. 91, A.

99.   Causal Clauses.   Yatha expressing cause takes the verb in the indicative; thus, Auramazda upastam abara . . . . . yatha naiy arika aham (Bh. IV, 13) 'Auramazda gave aid, because I was not unfriendly.'

100.   Temporal Clauses.

A.   Yatha, "while", takes the indicative; "in order that", the subjunctive.

B.   Yata, Cf. 95, c.

c.   Yava, "as long as", prefers the subjunctive.   Cf. 91, E.

INDIRECT DISCOURSE.

101. A form of indirect narrative is hardly developed in the language. Statements are expressed usually in the most simple direct manner; thus, yadiy avatha maniyahy dahyaushmaiy durusa ahatiy (Bh. IV, 5) 'if thus thou thinkest, may my country be safe.'

A. This influence of the direct form of statement is felt often by the pronoun in a dependent clause; thus, karam avajaniya matyamam khshnasatiy (Bh. I, 13) 'he would smite the people that they may not know him (lit. that they may not know me)'; the idea being expressed as it was conceived in the mind of the author.

B. A tendency towaads indirect discourse is manifested by the use of the neuter of the relative tya; thus, karahya naiy azda abava tya Bardiya avajata (Bh. I, 10) 'there was ignorance on the part of the state that Bardiya was slain.'

NOTE. The relative pronoun yat in Sanscrit appears to have few times this same function. I refer to a case I have met recently in my reading, namely in the khand. Upanishad.

COMPOUNDS.

102. Copulative. The composition of two nouns in coordinate construction as if connected by the conjunction "and" does not appear in the inscriptions.

103. Determinative. The composition of two words, the former of which qualifies the second, either as a noun in case relation, adjective, or adverb, occurs; thus, sarastibara, 'having bows', Auramazda, asabara, etc.

104. **Adjective.** The determinative compound by assuming the idea of "possessing" becomes an adjective; thus, Art*a*khsh*a*tr*a*, 'Artaxerxes' (as a determinative, 'lofty kingdom'; as an adjective compound, "possessing a lofty kingdom'.) zur*a*k*a*r*a*, 'possessing power as action', uv*a*sp*a*, p*a*ruz*a*n*a*, etc.

NOTE. The compound p*a*ruz*a*n*a* has its two members separated, yet preserves the meaning and value of a compound; thus, p*a*ruv z*a*nanan (Ca) (Cb) (K).

I05. **Prepositional.** The composition of two words, the former of which is a preposition governing the second, is found often; thus, p*a*sav*a*, 'after this', t*a*r*a*d*a*r*a*y*a* p*a*tip*a*d*a*m, fr*a*h*a*rv*a*m, etc.

VERB=FORMS.

A complete classification of all the verb-forms occurring in the Old Persian language:

Aj, drive

Impf. 3. s., aj*a*ta.

Ah, be.

Pres. 1. s., amiy; 2. s., ahy; 3. s., astiy; 1. p., am*a*hy; 3. p., h*a*(n)tiy; 3. s., ah*a*tiy(subj.). Impf. 1. s., ah*a*m; 3. s., ah*a*; 3. p., ah*a*(n); 3. p. (middle) ah*a*(n)ta, (ah*a*[n]t*a*).

Av*a*h, ask aid.

Impf. (middle) 1. s., av*a*h*a*iy.

I, go.

Pres. 3. s., aitiy; 2. s., idiy (impv.); 2. p., ita (impv.) Impf. 1. s., ay*a*m; 3 p., ay*a*(n). Aor. 3. s., aish*a*; 3. p., aish*a*(n). Part., it*a*.

Ish, send.

Impf. 1. s, aish*a*y*a*m; 3. s., aish*a*y*a*.

K*a*n, dig.

Pres. 3. s., k*a*(n)tuv (impv.). Impf. 1. s., akan*a*m; 3. s, ak*a*. Aor. (passive) 3. s., akan*a*iy. Inf. k*a*(n)tan*a*iy.

Kar, do.

Pres. 2. s., kunavahy (subj.), karahy (subj.) 2. s. kara (impv.) Impf. 1. s., akunavam, 3. s , akunaush, (akunash, S), 1. p., akuma, 3. p., akunava(n), 3. s. (middle) akunavata, 3. p. akunava(n)ta (akuta), 3. s. (passive) akunavyata; Perf. 3. s. cakhriya (opt.); Inf. cartanaiy; Part. karta.

Khshi, rule.

Impf. (middle) 1. s. akhshaiy.

Khshnas, know.

Pres. 2. s. khshnasahy (subj.), 3. s. khshnasatiy (subj.)

Gam, go.

Aor. 3. s. gmata, 3. s. jamiya (opt.). Part. gmata.

Garb, seize.

Impf. 1. s. agarbayam, 3. s., agarbaya, 3. p. agarbaya(n), 3. s. (middle) agarbayata.

Gud, hide.

Pres. 2. s. gaudayahy (subj.); Impf. 3. s. agaudaya.

Gub, speak.

Pres. (middle) 3. s. gaubataıy, 3. s. gaubataiy (subj.); Impf. 3. s. agaubata.

Jad, ask.

Pres. 1. s. jadiyamiy, 3. s jadanautuv (impv.)

Jan, smite.

Pres. 2. s. jadiy (impv.), 2. p. jata (impv.) janiya (opt.); Impf. 1. s. ajanam, 3. s. aja, 3. p. ajana(n); Part. jata.

Jiv, live.

Pres. 2. s. jivahy, 2. s. jiva (impv.)

Takhsh, fashion.

Impf. (middle) 1. s. atakhshaiy, 3. s. atakhshata, 3. p. atakhsha(n)ta.

Tar, cross.

Impf. 1. s. atara(m?) (Bh. V, 4) 3. s., atara (tartiyana?), 1. p. atarayama; Part. tarta.

Tars, fear.

Pres. 3. s. tarsatiy; Impf. 1. s. atarsam, 3. s. atarsa.

Thad, go.

Impf. 2. s. athadaya.

Thah, say.

Pres. 2. s. thahy, 3. s. thatiy, 1. p, (passive) thahyamahy; Impf. 1. s. athaham, 3. s. athaha; Aor. (passive) 3. s. athahi; Inf. thastanaiy.

Tra*r*, guard-

Impf. 1. s. atrara*ya*n.

D*a*n, flow.

Pres. 3. s. dan*a*uv*a*tiy.

D*a*r, hold.

Pres. 1. s. dar*a*yamiy; Impf. 3. s. adar*a*ya; Aor. (passive) 3. s. adariy (adary, adari).

D*a*rsh, dare.

Pres. (middle) 1. s, d*a*rsh*a*iy; Impf. 3. s. ad*a*rshn*a*ush.

`1. Da, know.

Impf. 3. s. adana.

2. Da, put.

Impf. 3. s. ad*a*da; Aor. 3. s. ada, ad*a*da.

3. Da, give.

Pres. 3. s. d*a*datuv (impv.)

1. Di, see.

Pres. 2. s. didiy (impv.)

2. Di, take.

Impf. 1. s. adin*a*m, 3. s. adina; Part. dit*a*.

Duruj, deceive.

Pres. 2. s. durujiyahy (subj.;) Impf. 3. s. adurujiya, 3. p. adurujiya-sha(n); Part. durukhta.

Duvar, make.

Part. duvarta.

Ni, lead.

Impf. 1. s. anayam, 3. s. anaya, 3. s. (middle) anayata.

Pat, fall.

Impf. 3. s. (middle) apatata.

Pars, examine.

Pres. 2. s. parsahy (subj.) 3. s. parsatiy (subj.) parsa (impv.); Impf. 1. s. aparsam; Part. frasta.

Pa, protect.

Pres. 2. s. padiy (impv.), 3. s. patuv (impv.,) 2. s. (middle) payauva (impv.) Part. pata.

Pish, rub.

Impf. I. s apisham; Inf. pishtanaiy; Part. pishta.

Ba(n)d, bind.

Part. basta.

Bar, bear.

Pres. 3. p. bara(n)tiy, baratya?, 3. s. baratuv (impv.); Impf. 1. s. abaram, 3. s. abara 3. p. abara(n), 3. p. (middle) abara(n)ta; Part. barta.

Bu, be.

Pres. 3. s. bavatiy (subj.); Impf. 1. s. abavam, 3. s. abava, 3. p. abava(n); Aor. 3. s. biya (Opt.)

Man, think.

Pres. 3. s. maniyatiy (subj.)

Man, remain.

Impf. 3. s. amanaya.

Mar, die.

Impf. (middle) 3. s. amariyata.

Ma, measure.

Part. mata.

Rad, leave.

Impf. 2. s. arada.

Ras, come.

Pres. 3. s. rasatiy (subj.); Impf. 1. s. arasam, 3. s. arasa.

Vain, see.

Pres. 2. s. vainahy (subj.); 3. s. (middle) vainataiy; Impf. 3. s. avaina.

Vaj, lead.

Impf. 1. s. avajam.

Var, cause to believe.

Pres. 3. s. varnavatiy (subj.) 3. s. (middle) varnavatam (impv.)

San, destroy.

Pres. 2. s. sanahy (subj.)

Sar, kill.

Impf. (middle) 3. s. asariyata.

Star, sin.

Impf. 2. s. astarava.

Sta, stand.

Impf. 3. s. aishtata, 1. s. astayam, 3. s. astaya.

Shiyu, go.

Impf. 1. s. ashiyavam, 3. s. ashiyava, 3. p. ashiyava(n).

Ha(n)j, throw.

Impf. 1. s. aha(n)jam.

Had, sit.

Impf. 1. s. ahadayam.

THE

ORIGINAL TEXT

OF THE

OLD PERSIAN INSCRIPTIONS.

I.

INSCRIPTION OF CYRUS.

Inscription of Murghab, (M)

Adam Kurush khshayathiya Hakhamanishiya.

II.

INSCRIPTIONS OF DARIUS HYSTASPES.

The Inscription of Behistan. (Bh.)

1. Adam Darayavush khshayathiya vazraka khshayathiya khshaya-
thiyanam khshayathiya Parsaiy khshayathiya dahyunam V(i)shtaspahya
putra Arshamahya napa Hakhamanishiya. 2. Thatiy Darayavush khsha-
yathiya mana pita V(i)shtaspa V(i)shtaspahya pita Arshama Arshamahya
pita Ariyaramna Ariyaramnahya pita [Caishpish] Caishpaish pita Hakhama-
nish. 3. Thatıy Darayavush khshayathiya avahyaradiy yayam Hakhama-
nishiya thahyamahy haca paruviyata amata amahy haca paruviyata hya
amakham tauma khshayathiya aha(n). 4. Thatiy Darayavush khshaya-
thiya VIII mana taumaya tyaiy paruvam khshayathiya aha(n)adam navama
IX duvitatarnam vayam khshayathiya amahy. 5. Thatiy Darayavush
khshayathiya vashna Auramazdaha adam khshayathiya amiy Auramazıla
khshatram mana frabara. 6. Thatiy Darayavush khshayathiya ima
dahyava tya mana patiyaisha(n) vashna Auramazdaha adamsham khshaya-
thiya aham Parsa Uvaja Babirush Athura Arabaya Mudraya tyaiy darayahya
Sparda Yauna Mada Armina Katapatuka Parthava Zara(n)ka Haraiva
Uvarazamiya Bakhtrish Suguda Ga(n)dara Saka Thatagush Harauvatısh
Maka fraharvam dahyava XXIII. 7. Thatiy Darayavush khshayathiya
ima dahyava tya mana patiyaisha(n) vashna Auramazdaha mana ba(n)daka
aha(n)ta mana bajim abara(n)ta tyasham hacama athahy khshapava
raucapativa ava akunavyata. 8. Thatiy Darayavush khshayathiya a(n)tar
ıma dahyava martiya hya agata aha avam ubartam abaram hya arika aha
avam ufrastam aparsam vashna Auramazdaha ima dahyava tyana mana

data apariyaya(n) yathasham hacama athahy avatha akunavyata.
9. Thatiy Darayavush khshayathiya Auramazda mana khshatram frabara
Auramazdamaiy upastam abara yata ima khshatram adary vashna Aura-
mazdaha ima khshatram darayamiy. 10. Thatiy Darayavush khshayathiya
ima tya mana kartam pasava yatha khshayathiya abavam Ka(m)bujiya
nama Kuraush putra amakham taumaya hauv paruvam ida khshayathiya
aha avahya Ka(m)bujiyahya brata Bardiya nama aha hamata hamapita
Ka(m)bujiyahya pasava Ka(m)bujiya avam Bardiyam avaja yatha
Ka(m)bujiya Bardiyam avaja karahya naiy azda abava tya Bardiya
avajata pasava Ka(m)bujiya Mudrayam ashiyava yatha Ka(m)bujiya
Mudrayam ashiyava pasava kara arika abava pasava drauga dahyauva
vasiy abava uta Parsaiy uta Madaiy uta aniyauva dahyushuva. 11. Thatiy
Darayavush khshayathiya pasava I martiya Magush aha Gaumata nama
hauv udapatata haca Paishiyauvadaya Arakadrish nama kaufa haca ava-
dasha Viyakhnahya mahya XIV raucabish thakata aha yadiy udapatata
hauv karahya avatha adurujiya adam Bardiya amiy hya Kuraush putra
Ka(m)bujiyahya brata pasava kara haruva hamitriya abava haca
Ka(m)bujiya abiy avam ashiyava uta Parsa uta Mada uta aniya dahyava
khshatram hauv agarbayata Garmapadahya mahya IX raucabish thakata
aha avatha khshatram agarbayata pasava Ka(m)bujiya uvamarshiyush
amariyata. 12. Thatiy Darayavush khshayathiya aita khshatram tya
Gaumata hya Magush adina Ka(m)bujiyam aita khshatram haca paruviyata
amakham taumaya aha pasava Gaumata hya Magush adina Ka(m)bujiyam
uta Parsam uta Madam uta aniya dahyava hauv ayasta uvaipashiyam akuta
hauv khshayathiya abava. 13. Thatiy Darayavush khshayathiya naiy aha
martiya naiy Parsa naiy Mada naiy amakham taumaya kashciy hya avam
Gaumatam tyam Magum khshatram ditam cakhriya karashim haca darsha-

ma atarsa karam vasiy avajaniya hya paranam Bardiyam adana avahya-
radiy karam avajaniya matyamam khshnasatiy tya adam naiy Bardiya amiy
hya Kuraush putra kashciy naiy adarshnaush cishciy thastanaiy pariy
Gaumatam tyam Magum yata adam arasam pasava adam Auramazdam
patiyavahaiy Auramazdamaiy upastam abara Bagayadaish mahya X
raucabish thakata aha avatha adam hada kamanaibish martiyaibish avam
Gaumatam tyam Magum avajanam uta tyaishaiy fratama martiya anushiya
aha(n)ta Sikayauvatish nama dida Nisaya nama dahyaush Madaiy avada-
shim avajanam khshatramshim adam adinam vashna Auramazdaha adam
khshayathiya abavam Auramazda khshatram maua frabara.   14.   Thatiy
Darayavush khshayathiya khshatram tya haca amakham taumaya parabar-
tam aha ava adam patipadam akunavam adamshim gathva avastayam
yatha paruvamciy avatha adam akunavam ayadana tya Gaumata hya
Magush viyaka adam niyatrarayam karahya abacarish gaithamca maniyamca
v(i)thibishca tyadish Gaumata hya Magush adina adam karam gathva
avastayam Parsamca Madamca uta aniya dahyava yatha paruvamciy avatha
adam tya parabartam patiy abaram vashna Auramazdaha ima adam
akunavam adam hamatakhshaiy yata v(i)tham tyam amakham gathva
avastayam yatha paruvamciy avatha adam hamatakhshaiy vashna Aura-
mazdaha yatha Gaumata hya Magush v(i)tham tyam amakham naiy
parabara.   15.   Thatiy Darayavush khshayathiya ima tya adam akunavam
pasava yatha khshayathiya abavam.   16.   Thatiy Darayavush khshaya-
thiya yatha adam Gaumatam tyam Magum avajanam pasava I martiya
Atrina nama Upadara(n)mahya putra hauv udapatata Uvajaiy karahya
avatha athaha adam Uvajaiy khshayathiya amiy pasava Uvajiya hamitriya
abava abiy avam Atrinam ashiyava hauv khshayathiya abava Uvajaiy uta
I martiya Babiruviya Naditabira nama Aina - - hya putra hauv udapatata

Babirauv karam avatha adurujiya adam Nabuk(u)dracara amiy hya Nabunitahya putra pasava kara hya Babiruviya haruva abiy avam Naditabiram ashiyava Babirush hamitriya abava khshatram tya Babirauv hauv agarbayata. 17. Thatiy Darayavush khshayathiya pasava adam (karam) fraishayam Uvajam hauv Atrina basta anayata abiy mam adamshim avajanam. 18. Thatiy Darayavush khshayathiya pasava adam Babirum ashiyavam abiy avam Naditabiram hya Nabuk(u)dracara agaubata kara hya Naditabirahya Tigram adaraya avada aishtata uta abish naviya aha pasava adam karam—makauva avakanam aniyam dashabarim akunavam aniyahya ashm . . . anayam Auramazdamaiy upastam abara vashna Auramazdaha Tigram viyatarayama avada karam tyam Naditabirahya adam ajanam vasiy Atriyadiyahya mahya XXVII raucabish thakata aha avatha hamaranam akuma. 19. Thatiy Darayavush khshayathiya pasava adam Babirum ashiyavam athiy Babirum yatha - - - - - - - ayam Zazana nama vardanam anuv Ufratauva avada hauv Naditabira hya Nabuk(u)dracara agaubata aisha hada kara patish mam hamaranam cartanaiy pasava hamaranam akuma Auramazdamaiy upastam abara vashna Auramazdaha karam tyam Naditabirahya adam ajanam vasiy aniya apiya - h - - a . . apishim parabara Anamakahya mahya II raucabish thakata aha avatha hamaranam akuma.

II.

1.   Thatiy Darayavush khshayathiya pasava Naditabira hada kama-naibish asbaribish abiy Babirum ashiyava pasava adam Babirum ashiyavam vashna Auramazdaha uta Babirum agarbayam uta avam Naditabiram agarbayam pasava avam Naditabiram adam Babirauv avajanam. 2. Thatiy Darayavush khshayathiya yata adam Babirauv aham ima dahyava tya hacama hamitriya abava(n) Parsa Uvaja Mada Athura Armina Parthava Margush Thatagush Saka. 3. Thatiy Darayavush khshayathiya I martiya Martiya nama Cicikhraish putra Kuganaka nama vardanam Parsaiy avada adaraya hauv udapatata Uvajaiy karahya avatha athaha adam Imanish amiy Uvajaiy khshayathiya. 4. Thatiy Darayavush khshayathiya adakaiy adam ashnaiy aham abiy Uvajam pasava hacama - - - - Uvajiya avam Martiyam agarbaya(n) hyasham mathishta aha utashim avajana(n). 5. Thatiy Darayavush khshayathiya I martiya Fravartish nama Mada hauv udapatata Mardaiy karahya avatha athaha adam Khshathrita amiy Uva-khshatarahya taumaya pasava kara Mada hya v(i)thapatiy aha hacama hamitriya abava abiy avam Fravartim ashiyava hauv khshayathiya abava Madaiy. 6. Thatiy Darayavush khshayathiya kara Parsa uta Mada hya upa mam aha hauv kamanam aha pasava adam karam fraishayam Vidarna nama Parsa mana ba(n)daka avamsham mathishtam akunavam avathasham athaham paraita avam karam tyam Madam jata hya mana naiy gaubataiy pasava hauv Vidarna hada kara ashiyava yatha Madam pararasa Ma . . . nama vardanam Madaiy avada hamaranam akunaush hada Madaibish hya Madaishuva mathishta aha hauv adakaiy kamanamciy naiy adaraya Aura-mazdamaiy upastam abara vashna Auramazdaha kara hya Vidarnahya avam karam tyam hamitriyam aja vasiy Anamakahya mahya VI raucabish

thakata aha avathasham hamaranam kartam pasava hauv kara hya mana
Ka(m)pada nama dahyaush Madaiy avada mam cita amanaya yata adam
arasam Madam. 7. Thatiy Darayavush khshayathiya pasava Dadarshish
nama Arminiya mana ba(n)daka avam adam fraishayam Arminam ava-
thashaiy athaham paraidiy kara hya hamitriya mana naiy gaubataiy avam
jadiy pasava Dadarshish ashiyava yatha Arminam pararasa pasava hamitri-
ya ha(n)gmata paraita patish Dadarshim hamaranam cartanaiy . . . . .
nama avahanam Armaniyaiy avada hamaranam akunava(n) Auramazda-
maiy upastam abara vashna Auramazdaha kara hya mana avam karam
tyam hamitriyam . . aja vasiy Thuravaharahya mahya VI raucabish thakata
aha avathasham hamaranam kartam. 8. Thatiy Darayavush khshayathiya
patiy duvitiyam hamitriya ha(n)gmata paraita patish Dadarshim hamara-
nam cartanaiy Tigra nama dida Armaniyaiy avada hamaranam akunava(n)
Auramazdamaiy upastam abara vashna Auramazdaha kara hya mana avam
karam tyam hamitriyam aja vasiy Thuravaharahya mahya XVIII rauca-
bish thakata aha avathasham hamaranam kartam. 9. Thatiy Darayavush
khshayathiya patiy tritiyam hamitriya ha(n)gmata paraita patish Dadarshim
hamaranam cartanaiy U . . . . ama nama dida Armaniyaiy avada hamara-
nam akunava(n) Auramazdamaiy upastam abara vashna Auramazdaha
kara hya mana avam karam tyam hamitriyam aja vasiy Thaigarcaish
mahya IX raucabish thakata aha avathasham hamaranam kartam pasava
Dadarshish cita mam amanaya . a . . . yata adam arasam Madam. 10.
Thatiy Darayavush khshayathiya pasava Vaumisa nama Parsa mana
ba(n)daka avam adam Fraishayam Arminam avathashaiy athaham para-
idiy kara hya hamitriya mana naiy gaubataiy avam jadiy pasava Vaumisa
ashiyava yatha Arminam pararasa pasava hamitriya ha(n)gmata paraita
patish Vaumisam hamaranam cartanaiy - - I - - - nama dahyaush Athuraya

avada hamaranam akunava(n) Auramazdamaiy upastam abara vashna
Auramazdaha kara hya mana avam karam tyam hamitriyam aja vasiy
Anamakahya mahya XV raucabish thakata aha avathasham hamaranam
kartam. 11. Thatiy Darayavush khshayathiya patiy duvitiyam hamitriya
ha(n)gmata paraita patish Vaumisam hamaranam cartanaiy Autiyara
nama dahyaush Arminaiy avada hamaranam akunava(n) Auramazdamaiy
upastam abara vashna Auramazdaha kara hya mana avam karam tyam
hamitriyam aja vasiy Thuravaharahya mahya - iyamanam patiy avatha-
sham hamaranam kartam pasava Vaumisa cita mam Amanaya Arminaiy
yata adam arasam Madam. 12. Thatiy Darayavush khshayathiya pasava
adam nijayam haca Babiraush ashiyavam Madam yatha Madam pararasam
Kud(u)rush nama vardanam Madaiy avada hauv Fravartish hya Madaiy
khshayathiya agaubata aisha hada kara patish mam hamaranam cartanaiy
pasava hamaranam akuma Auramazdamaiy upastam abara vashna Aura-
mazdaha karam tyam Fravartaish adam ajanam vasiy Adukanaish mahya
XXVI raucabish thakata aha avatha hamaranam akuma. 13. Thatiy
Darayavush khshayathiya pasava hauv Fravartish hada kamanaibish
asbaribish amutha Raga nama Dahyaush Madaiy avada ashiyava pasava
adam karam fraishayam tyaipatiy Fravartish agarbayata anayata abiy mam
adamshaiy uta naham uta gausha uta izavam frajanam utashaiy - - - ma
avajam duvarayamaiy basta adariy haruvashim kara avaina pasava adam
Ha(n)gmatanaiy uzamayapatiy akunavam uta martiya tyaishaiy fratama
anushiya aha(n)ta avaiy Ha(n)gmatanaiy a(n)tar didam fraha(n)jam. 14.
Thatiy Darayavush khshayathiya I martiya Citra(n)takhma nama Asagar-
tiya hauvmaiy hamitriya abava karahya avatha athaha adam khshayathiya
amiy Asagartaiy Uvakhshatarahya taumaya pasava adam karam Parsam
uta Madam fraishayam Takhmaspada nama Mada mana ba(n)daka avam-

sham mathishtam akunavam avathasham athaham paraita karam tyam hamitriyam hya mana naiy gaubataiy avam jata pasava Takhmaspada hada kara ashiyava hamaranam akunaush hada Citra(n)takhma Auramazdamaiy upastam abara vashna Auramazdaha kara hya mana avam karam tyam hamitriyam aja uta Citra(n)takhmam agarbaya anaya abiy mam pasavashaiy adam uta naham uta gausha frajanam utashaiy - - shma avajam duvarayamaiy basta adariy haruvashım kara avaina pasavashim Arbiraya uzamayapatiy akunavam. I5. Thatiy Darayavush khshayathiya ima tya mana kartam Madaiy. I6. Thatiy Darayavush khshayathiya Parthava uta Varkana - - - - - va - - - - - Fravartaish - - - - agaubata V(i)shtaspa mana pita h - - - - kara avahar - - - - atara pasava V(i)shtaspa ab - - - - - anushiya - - - aya Vispauz - - tish nama vardanam - - - - - da hamaranam akunava - - - - - - - - - - - - - - avathasham hamaranam kartam.

III

1. Thatiy Darayavush khshayathiya pasava adam karam Parsam fraishayam abiy V(i)shtaspam haca Ragaya yatha hauv kara pararasa abiy V(i)shtaspam pasava V(i)shtaspa ayasta avam karam ashiyava Patigrabana nama vardanam Parthavaiy avada hamaranam akunaush hada hamitriya-ibish Auramazdamaiy upastam abara vashna Auramazdaha V(i)shtaspa avam karam tyam hamitriyam aja vasiy Garmapadahya mahya I rauca thakata aha avathasham hamaranam kartam. 2. Thatiy Darayavush khsha-yathiya pasava dahyaush mana abava ima tya mana kartam Parthavaiy. 3. Thatiy Darayavush khshayathiya Margush nama dahyaush hauvmaiy hashitiya abava I martiya Frada nama Margava avam mathishtam akuna-va(n)ta pasava adam fraishayam Dadarshish nama Parsa mana ba(n)dakta Bakhtriya khshatrapava abiy avam avathashaiy athaham paraidiy avam karam jadiy hya mana naiy gaubataiy pasava Dadarshish hada kara ashiyava hamaranam akunaush hada Margayaibish Auramazdamaiy upa-stam abara vashna Auramazdaha kara hya mana avam karam . . tyam hamitriyam aja vasiy Atriyadiyahya mahya XXIII raucabish thakata aha avathasham hamaranam kartam. 4. Thatiy Darayavush khshayathiya pasava dahyaush mana abava ima tya mana kartam Bakhtriya. 5. Thatiy Darayavush khshayathiya I martiya Vahyazdata nama Tarava nama vardanam Yutiya nama dahyaush Parsaiy avada adaraya hauv duvitiyam udapatata Parsaiy karahya avatha athaha adam Bardiya amiy hya Kuraush putra pasava kara Parsa hya v(i)thapatiy haca yadaya fratarta hauv haca-ma hamitriya abava abiy avam Vahyazdatam ashiyava hauv khshayathiya abava Parsaiy. 6. Thatiy Darayavush khshayathiya pasava adam karam Parsam uta Madam fraishayam hya upa mam aha Artavardiya

nama Parsa mana ba(n)daka avamsham mathishtam akunavam
hya aniya kara Parsa pasa mana ashiyava Madam pasava
Artavardiya hada kara ashiyava Parsam yatha Parsam pararasa
Rakha nama vardanam Parsaiy avada hauv Vahyazdata hya Bardiya
agaubata aisha hada kara patish Artavardiyam hamaranam cartanaiy
pasava hamaranam akunava(n) Auramazdamaiy upastam abara vashna
Auramazdaha kara hya mana avam karam tyam Vahyazdatahya aja vasiy
Thuravaharahya mahya XII raucabish thakata aha avathasham hamaranam
kartam. 7. Thatiy Darayavush khshayathiya pasava hauv Vahyazdata
hada kamanaibish asabaribish amutha ashiyava Paishiyauvadam haca
avadasha karam ayasta hyaparam aisha patish Artavardiyam hamaranam
cartanaiy Paraga nama kaufa avada hamaranam akunava(n) Auramazda-
maiy upastam abara vashna Auramazdaha kara hya mana avam karam tyam
Vahyazdatahya aja vasiy Garmapadahya mahya VI raucabish thakata aha
avathasham hamaranam kartam uta avam Vahyazdatam agarbaya(n) uta
martiya tyaishaiy fratama anushiya aha(n)ta agarbaya(n). 8. Thatiy
Darayavush khshayathiya pasava adam avam Vahyazdatam uta martiya
tyaishaiy fratama anushiya aha(n)ta Uvadaidaya nama vardanam Parsaiy
avadashish uzamayapatiy akunavam. 9. Thatiy Darayavush khshayathi-
ya hauv Vahyazdata hya Bardiya agaubata hauv karam fraishaya Hara-
uvatim Vivana nama Parsa mana ba(n)daka Harauvatiya khshatrapava
abiy avam utasham I martiyam mathishtam akunaush avathasham athaha
paraita Vivanam jata uta avam karam hya Darayavabush khshayathiya-
hya gaubataiy pasava hauv kara ashiyava tyam Vahyazdata fraishaya
abiy Vivanam hamaranam cartanaiy Kapishakanish nama dida avada
hamaranam akunava(n) Auramazdamaiy upastam abara vashna Aura-
mazdaha kara hya mana avam karam tyam hamitriyam aja vasiy Anamaka-

hya mahya XIII raucabish thakata aha avathasham hamaranam kartam.
10. Thatiy Darayavush khshayathiya patiy hyaparam hamitriya ha(n)gmata
paraita patish Vivanam hamaranam cartanaiy Ga(n)dutava nama dahyaush
avada hamaranam akunava(n) Auramazdamaiy upastam abara vashna
Auramazdaha kara hya mana avam karam tyam hamitriyam aja vasiy
Viyakhnahya mahya VII raucabish thakata aha avathasham hamaranam kar-
tam 11. Thatiy Darayavush khshayathiya pasava hauv martiya hya avahya
karahya mathishta aha tyam Vahyazdata fraishaya abiy Vivanam hauv
mathishta hada kamanaibish asabaribish ashiyava Arshada nama dida
Harauvatiya avapara atiyaisha pasava Vivana hada kara nipadiy tyaiy
ashiyava avadashim agarbaya uta martiya tyaishaiy fratama anushiya aha-
(n)ta avaja. 12. Thatiy Darayavush khshayathiya pasava · dahyaush
mana abava ima tya mana kartam Harauvatiya. 13. Thatiy Darayavush
khshayathiya yata adam Parsaiy uta Madaiy aham patiy duvitiyam Babi-
ruviya hamitriya abava(n) hacama I martiya Arakha nama Arminiya
Han(?)ditahya putra hauv udapatata Babirauv Duban(?)a nama dahyaush
haca avadasha hauv udapatata avatha adurujiya adam Nabukudracara
amiy hya Nabunitahya putra pasava kara Babiruviya hacama hamitriya
abava abiy avam Arakham ashiyava Babirum hauv agarbayata hauv khsha-
yathiya abava Babirauv. 14. Thatiy Darayavush khshayathiya pasava
adam karam fraishayam Babirum Vi(n)dafra nama Mada mana ba(n)daka
avam mathishtam akunavam avathasham athaham paraita avam karam tyam
Babirauv jata hya mana naiy gaubataiy pasava Vi(n)dafra hada kara
ashiyava abiy Babirum Auramazdamaiy upastam abara vashna Auramaz-
daha Vi(n)dafra Babirum agarbaya - - - - - mahya II raucabish thakata aha
avatha ava - apatiy asariyata.

IV.

1. Thatiy Darayavush khshayathiya ima tya mana kartam Babirauv.
2. Thatiy Darayavush khshayathiya ima tya adam akunavam vashna
Auramazdaha aha hamahyaya tharda pasava yatha khshayathiya hamitriya
abava(n) adam XIX hamarana akunavam vashna Auramazdaha adamsham
ajanam uta IX khshayathiya agarbayam I Gaumata nama Magush aha
hauv adurujiya avatha athaha adam Bardiya amiy hya Kuraush putra hauv
Parsam hamitriyam akunaush I Atrina nama Uvajaiy hauv adurujiya ava-
tha athaha adam khshayathiya amiy Uvajaiy hauv Uvajam hamitriyam
akunaush mana I Naditabira nama Babiruviya hauv adurujiya avatha atha-
ha adam Nabukudracara amiy hya Nabunitahya putra hauv Babirum ha-
mitriyam akunaush I Martiya nama Parsa hauv adurujiya avatha athaha
adam Imanish amiy Uvajaiy khshayathiya hauv Uvajam hamitriyam
akunaush I Fravartish nama Mada hauv adurujiya avatha athaha adam
Khshathrita amiy Uvakhshatarahya taumaya hauv Madam hamitriyam
akunaush I Citra(n)takhma nama Asagartiya hauv adurujiya avatha atha-
ha adam khshayathiya amiy Asagartaiy Uvakhshatarahya taumaya hauv
Asagartam hamitriyam akunaush I Frada nama Margava hauv adurujiya
avatha athaha adam khshayathiya amiy Margauv hauv Margum hamitriyam
akunaush I Vahyazdata nama Parsa hauv adurujiya avatha athaha adam
Bardiya amiy hya Kuraush putra hauv Parsam hamitriyam akunaush I
Arakha nama Arminiya hauv adurujiya avatha athaha adam Nabukudra-
cara amiy hya Nabunitahya putra hauv Babirum hamitriyam akunaush. 3.
Thatiy Darayavush khshayathiya imaiy IX khshayathiya adam agarbayam
a(n)tar ima hamarana. 4. Thatiy Darayavush khshayathiya dahyava ima
tya hamitriya abava(n) draugadish hamitriya akunaush tya imaiy karam
adurujiyasha(n) pasava dish Auramazda mana dastaya akunaush yatha

mam kama avatha di - - . 5. Thatiy Darayavush khshayathiya tuvm ka
khshayathiya hya aparam ahy haca drauga darsham patipayauva martiya
hya draujana ahatiy avam ufrastam parsa yadiy avatha maniyahy dahya-
ushmaiy duruva ahatiy. 6. Thatiy Darayavush khshayathiya •ima tya
adam akunavam vashna Auramazdaha hamahyaya tharda akunavam tuvm
ka hya aparam imam dipim patiparsahy tya mana kartam varnavatam
thuvam matya durujiyahy. 7. Thatiy Darayavush khshayathiya Aura-
mazda taiyiya yatha ima hashiyam naiy durukhtam adam akunavam hama-
hyaya tharda. 8. Thatiy Darayavush khshayathiya vashna Auramazdaha
- - amaiy aniyashciy vasiy astiy kartam ava ahyaya dipiya naiy nipishtam
avahyaradiy naiy nipishtam matya hya aparam imam dipim patiparsatiy
avahya paruv tha . . . . tya mana kartam naishim varnavatiy durukhtam
maniyatiy. 9. Thatiy Darayavush khshayathiya tyaiy paruva khshaya
thiya - a aha(n) avaisham naiy astiy kartam yatha mana vashna Aura-
mazdaha hamahyaya duvartam. 10. Thatiy Darayavush khshayathiya
- - - nuram thuvam varnavatam tya mana kartam avatha - - - avahyaradiy
ma apagaudaya yadiy imam ha(n)dugam naiy apagaudayahy karahya
thahy Auramazda thuvam daushta biya utataiy tauma vasiy biya uta dra-
(n)gam jiva. 11. Thatiy Darayavush khshayathiya yadiy imam ha(n)du-
gam apagaudayahy naiy thahy karahya Auramazdatay jata biya utataiy
tauma ma biya. 12. Thatiy Darayavush khshayathiya ima tya adam
akunavam hamahyaya tharda vashna Auramazdaha akunavam Auramazda-
maiy upastam abara uta aniya bagaha tyaiy ha(n)tiy. 13. Thatiy Dara-
yavush khshayathiya avahyaradiy Auramazda upastam abara uta aniya
bagaha tyaiy ha(n)tiy yatha naiy arika aham naiy draujana aham naiy
zurakara aham - - - - - imaiy tauma upariy abashtam upariy mam naiy
shakaurim - - - - - huvatam zura akunavam tyamaiy hya hamatakhshata

mana vithiya avam ubartam abaram hya iyani . . avam ufrastam aparsam.
14. Thatiy Darayavush khshayathiya tuvm ka khshayathiya hya aparam
ahy martiya hya draujana ahatiy hyava - tar - - - ahatiy avaiy ma daushta
avaiy ahifrashtadiy parsa. 15. Thatiy Darayavush khshayathiya tuvm ka
hya aparam imam dipim vainahy tyam adam niyapisham imaiva patikara
matya visanahy yava jivahy ava(?) avatha parikara. 16. Thatiy Darayavush
khshayathiya yadiy imam dipim vainahy imaiva patikara naiydish visanahy
utamaiy yava tauma ahatiy parikarahadish Auramazda thuvam daushta biya
utataiy tauma vasiy biya uta dra(n)gam jiva uta tya kunavahy avataiy
Auramazda m - - - m jadanautuv. 17. Thatiy Darayavush khshayathiya
yadiy imam dipim imaiva patikara vainahy visanahadish utamaiy yava tau-
ma ahatiy naiydish parikarahy Auramazdataiy jata biya utataiy tauma ma
biya uta tya kunavahy avataiy Auramazda nika(n)tuv. 18. Thatiy Dara-
yavush khshayathiya imaiy martiya tyaiy adakaiy avada aha(n)ta yata adam
Gaumatam tyam Magum avajanam hya Bardiya agaubata adakaiy imaiy
martiya hamatakhsha(n)ta anushiya mana Vi(n)dafrana nama Vayaspara-
hya putra Parsa Utana nama Thukhrahya putra Parsa Gaubaruva nama
Marduniyahya putra Parsa Vidarna nama Bagabignahya putra Parsa Ba-
gabukhsha nama Daduhyahya putra Parsa Ardumanish nama Vahaukahya
putra Parsa. 19. Thatiy Darayavush khshayathiya tuvm ka khshayathiya
hya aparam ahy tyama vidam tartiyana—tya Darayavush - - - - - - - - - -
- - akunavam.

V

1. Thatiy Darayavush khshayathiya ima tya adam akunavam ma . r . . . . . . thardam - - tha khshayathiya . . . . vajanam . . . . . . dahyaush hauv hacama hamitriya abava I martiya - imaima nama Uvajiya avam mathishtam akunava(n) pasava adam karam fraishayam Uvajam I martiya Gaubaruva nama Parsa mana ba(n)daka avamsham mathishtam akunavam pasava hauv Gaubaruva hada kara ashiyava Uvajam hamaranam akunaush hada hamitriyaibish pasava . . . . . . utashaiy marda uta . . . . agarbaya uta aniya abiy mam . . . . dahyaush . . . . janam avadashim . . . . 2. Thatiy Darayavush khshayathiya a . . . uta dah . . . Auramazda . . aya . . . vashna Auramazdaha . . . thadish akunavam. 3. Thatiy Darayavush khsha- yathiya hya aparam imam ya . . . . . . hatiy uta jivahya . . . . . . 4. Thatiy Darayavush khshayathiya . . . . . ashiyavam abiy Sakam . . . . Tigram baratya . . . . iy abiy darayam avam . . . . a pisa viyatara . . . . ajanam aniyam agarbayam . . . . abiy mam uta . . . . Saku(n)ka nama avam agarbayam . . . . avada aniyam mathishtam . . . . am aha pasava da . . . . 5. Thatiy Darayavush khshayathiya . . . . ma naiy Auramazda . . . . yadiy vashna Auramazdaha . . . . akunavam. 6. Thatiy Darayavush khshayathiya . . . . . Auramazdam yadata . . . . uta jivahya uta . .

Smaller Behistan Inscriptions.

A.

Adam Darayavush khshayathiya vazraka khshayathiya khshayathiya nam khshayathiya Parsaiy khshayathiya dahyunam V(i)shtaspahya putra Arshamahya napa Hakhamanishiya Thatiy Darayavush khshayathıya mana pita V(i)shtaspa V(i)shtaspahya pita Arshama Arshamahya pita Ariyaramna Ariyaramnahya pita Caishpish Caishpaish pita Hakhamanish Thatiy Darayavush khshayathiya avahyaradiy vayam Hakhamanishiya thahyamahy haca paruviyata amata amahy haca paruviyata hya amakbam tauma khshayathiya aha(n) Thatiy Darayavush khshayathiya VIII mana taumaya tyaiy paruvam khshayathıya aha(n) adam navama IX duvitatarnam vayam khshayathiya amahy.

B.

Iyam Gaumata hya Magush adurujiya avatha athaha adam Bardiya amiy hya Kuraush putra adam khshayathiya amiy.

C.

Iyam Atrina adurujiya avatha athaha adam khshayathiya amiy Uvajaiy

D.

Iyam Naditabira adurujiya avatha athaha adam Nabuk(u)dracara amiy hya Nabunitahya putra adam khshayathiya amiy Babirauv.

E.

Iyam Fravartish adurujiya avatha athaha adam Khshathrita amiy Uvakhshatarahya taumaya adam khshayathiya amiy Madaiy.

F.

Iyam Martiya adurujiya avatha athaha adam Imanish amiy Uvajaiy khshayathiya.

G.

Iyam Citra(n)takhma adurujiya avatha athaha adam khshayathiya Asagartaiy Uvakhshatarahya taumaya.

H.

Iyam Vahyazdata adurujiya avatha athaha adam Bardiya amiy hya Kuraush putra adam khshayathiya amiy.

I.

Iyam Arakha adurujiya avatha athaha adam Nabuk(u)dracara amiy hya Nabunitahya putra adam khshayathiya amiy Babiranv.

J.

Iyam Frada adurujiya avatha athaha adam khshayathiya amiy Margauv.

K.

OVER THE NINTH FIGURE.

Iyam Saku(n)ka hya Saka.

III.

The Inscription of Alvend. (O)

Baga vazraka Auramazda hya imam bumim ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiyahya hya Darayavum khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam framataram Adam Darayavush khshayathiya vazraka khshayathiya khshayathiyanam khshayathiya dahyunam paruzananam khshayathiya ahyaya bumiya vazrakaya duraiy apiy Vishtaspahya putra Hakhamanishiya.

IV.

Inscriptions of Suez. (SZ.)

A.

Darayavush khshayathiya vazraka khshayathiya khshayathiyanam khshayathiya dahyunam Vishtaspahya putra Hakhamanishiya.

B

Baga vazraka Auramazda hya avam asmanam ada hya imam bumim ada hya martiyam ada hya shiyatim ada martiyahya hya Darayavum khshayathiyam akunaush hya Darayavahush khshayathiyahya khshatram frabara tya vazrakam tya . . . . m Adam Darayavush khshayathiya vazraka khshayathiya khshayathiyanam khshayathiya dahyunam paruzananam khshayathiya ahyaya bumiya vazrakaya duraiy apiy Vishtaspahya putra Hakhamanishiya Thatiy Darayavush khshayathiya adam Parsa amiy hada Parsa Mudrayam agarbayam adam myashtayam imam yuviyam ka(n)ta-naiy haca Pirava nama rauta tya Mudrayaiy danauvatiy abiy daraya tya haca Parsa aitiy pasava iyam yuviya akaniy avada yatha adam niyashtayam ut . . . . . . ayata hac . . . . ya mam yuviyam abiy pa . . . . . . ta yatha ma . . . . .

V.

Inscription of London.

Adam Darayavush khshayathiya.

Inscriptions of Persepolis.

H.

ABOVE THE WALL SURROUNDING THE PALACE OF PERSEPOLIS.

Auramazda vazraka hya mathishta baganam hauv Darayavum khsha-
yathiyam adada haushaiy khshatram frabara vashna Auramazdaha dara-
yavush khshayathiya Thatiy Darayavush khshayathiya iyam dahvaush
Parsa tyam mana Auramazda frabara hya naiba uvaspa umartiya vashna
Auramazdaha manaca Darayavahush khshayathiyahya haca aniyana naly
tarsatiy Thatiy Darayavush khshayathiya mana Auramazda upastam
baratuv hada vithibish bagaibish uta imam dahyaum Auramazda patuv
haca hainaya haca dushiyara haca drauga aniya imam dahyaum ma . ·
ajamiya ma haina ma dushiyaram ma drauga aita adam yan - - m jadiyamiy
Auramazdam hada vithibish bagaibish aita naiy Auramazda dadatuv hada
vithibish bagaibish.

I.

ANOTHER INSCRIPTION ABOVE THE WALL SURROUNDING THE PALACE

Adam Darayavush khshayathiya vazraka khshayathiya khshayathiya-
nam khshayathiya dahyunam tyaisham parunam Vishtaspahya putra
Hakhamanishiya Thatiy Darayavush khshayathiya vashna Auramazdaha
ima dahyava tya adam adarshaiy hada ana Parsa kara tya hacama atarsa(n)
mana bajim abara(n) Uvaja Mada Babirush Arabaya Athura Mudraya Armi-
na Katapatuka Sparda Yauna tyaiy ushkahya uta tyaiy darayahya uta
dahyava tya parauvaiy Asagarta Parthava Zara(n)ka Haraiva Bakhtrish
Sugda Uvarazamiya Thatagush Harauvatish Hi(n)dush Ga(n)dara Saka
Maka Thatiy Darayavush khshayathiya yadiy avatha maniyahy haca

amyana ma tarsam imam Parsam karam padiy yadiy kara Parsa pata aha-
tiy hya duvaishtam shiyatish akhshata hauvciy Aura mrasauiy abiy imam
vitham.

B.

Darayavush khshayathiya vazraka khshayathiya khshayathiyanam
khshayathiya dahyunam Vishtaspahya putra . Hakhamanishiya hya imam
tacaram akunaush.

Inscriptions of Naqshi Rustam

Baga vazraka Auramazda hya imam bumim ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiyahya hya Darayavum khshayathiyam akunaush aivam paruvnam khshayathiyam aivam paruvnam framataram Adam Darayavush khshayathiya vazraka khshayathiya khshayathiyanam khshayathiya dahvunam vispazananam khshayathiya ahyaya bumiya vazakaya duraiapiy Vishtaspahya putra Hakhamanishiya Parsa Parsahya putra Ariya Ariya citra Thatiy Darayavush khshayathiya vashna Auramazdaha ima dahyava tya adam agarbayam apataram haca Parsa adamsham patiyakhshaiy mana bajim abara(n) . . . [ha] tyasham hacama athahy ava akunava(n) datam tya mana aita adari Mada Uvaja Parthava Haraiva Bakhtrish Suguda Uvarazamish Zara(n)ka Harauvatish Thatagush Ga(n)dara Hi(n)dush Saka Humavarka Saka Tigrakhauda Babirush Athura Arabaya Mudraya Armina Katapatuka Sparda Yauna Saka tyaiy taradaraya Skudra Yauna Takabara Putiya Kushiya Maciya Karka Thatiy Darayavush khshayathiya Auramazda yatha avaina imam bumim yu - - - - pasavadim mana frabara mam khshayathiyam akunaush adam khshayathiya amiy vashna Auramazdaha adamshim gathva niyashadayam tyasham adam athaham ava akunava(n)ta yatha mam kama aha yadipadiy maniyahy tya ciya(n)karam ava dahyava tya Darayavush khshayathiya adaraya patikaram didiy tyaiy mana gathum bara(n)tiy yatha khshnasahadish adataiy azda bavatiy Parsahya martiyahya duray arshtish paragmata adataiy azda bavatiy Parsa martiya duray haca Parsa hamaram Patiyajata Thatiy Darayavush khshayathiya aita tya kartam ava visam vashna Auramazdaha akunavam Auramazdamaiy upastam abara yata kartam mam Auramazda patuv

haca *ava* - - - utam*a*iy vith*a*m uta imam d*a*hy*a*um ait*a* ad*a*m Aur*a*mazdam
j*a*diyamiy ait*a*m*a*iy Aur*a*mazda d*a*datuv Martiya hy*a* Aur*a*mazdaha frama-
na h*a*uvt*a*iy g*a*sta ma th*a*d*a*y*a* p*a*thim tyam rastam ma av*a*r*a*d*a* ma st*a*rav*a*.

<center>Nʀb.)</center>

B*a*ga vazr*a*ʞ*a* Aur*a*mazda hy*a* ada - - - - - f - - - - - m ty*a* va - - - - -
ada shiyatim m*a*rtiy*a*hya - - - - - - u - - - a aruv*a*stam up*a*riy D*a*r*a*y*a*vum
khshay*a*thiy*a*m - - - iy*a*s*a*ya Thatiy D*a*r*a*y*a*vush khshay*a*thiya v*a*shna Aur*a*-
m*a*zdaha - - - - - k*a*r - - - - - - iy*a* ty*a* - - - - a - - - - t*a*m - - - - - - - - ya - - -
d*a*ush - - - - - - - athiy u - - - - - - - sh - - - - - uv*a* - - - ya - - - - - yim kari-
mish - - - - - - v*a*sım ty*a* - - - - - - - - - - - - - - r - - - - - - iy*a* - - - im - - - - -
riyish - - - - - - av*a* - - m - - - - - - m m - - - - - m d*a*r - - - - - - ush - - - a
- - - - - - uvish a - - - - - - - - - miy - - - - - - va - - - - astiy d*a*rshama da
- - - - y*a* - - - - - au - - - - - - - iy*a*hya darshama - - - - - - -

<center>Nʀc.)</center>

G*a*ub*a*ruv*a* Patishuv*a*rish D*a*r*a*y*a*v*a*h*a*ush khshay*a*thiy*a*hya arshtib*a*r*a*.

<center>Nʀd.)</center>

Asp*a*c*a*na v*a*trab*a*r*a* D*a*r*a*y*a*v*a*h*a*ush khshay*a*thiy*a*hya isuvam dasy*a*ma.

<center>Nʀe.)</center>

Iy*a*m M*a*ciya.

VI.

THE INSCRIPTIONS OF XERXES.

The Inscriptions of Persepolis.

D.

OVER EACH ONE OF THE FOUR PILLARS OF THE ENTRANCES TO THE PALACE OF .XERXES.

Baga vazraka Auramazda hya imam bumim ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiyahya hya Khshayarsham khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam framataram Adam Khshayarsha khshayathiya vazraka khshayathiya khshayathiyanam khshayathiya dahyunam paruvzananam khshayathiya ahyaya bumiya vazrakaya duraiy apiy Darayavahush khshayathiyahya putra Hakhamanishiya Thatiy Khshayarsha khshayathiya vazraka vashna Auramazdaha imam duvarthim visadahyum adam akunavam vasiy aniyashciy naibam kartam ana Parsa tya adam akunavam utamaiy tya pita akunaush tyapatiy kartam vainataiy naibam ava visam vashna Auramazdaha akuma Thatıy Khshayarsha khshayathiya mam Auramazda patuv utamaiy khshatram uta tya mana kartam uta tyamaiy pitra kartam avashciy Auramazda patuv.

G.

OVER THE PILLARS OF THE PALACE OF XERXES.

Khshayarsha khshayathiya vazraka khshayathiya khshayathiyanam Darayavahush khshayathıyahya putra Hakhamanishiya.

Ea.

Baga vazraka Auramazda hya imam bumim ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiyahya hya Khshayarsham khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam framataram Adam Khshayarsha khshayathiya vazraka khshayathiya khshayathiyanam khshayathiya dahyunam paruvzananam khshayathiya ahiyaya bumiya vazrakaya duraiy apiy Darayavahush khshayathiyahya putra Hakhamanishiya Thatiy Khshayarsha khshayathiya vazraka vashna Auramazdaha ima hadish adam akunavam mam Auramazda patuv hada bagaibish utamaiy khshatram uta tyamaiy kartam.

Eb.

Baga vazraka Auramazda hya imam bumim ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiyayha hya Khshayarsham khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam framataram Adam Khshayarsha khshayathiya vazraka khshayathiya khshayathiyanam khshayathiya dahyunam paruvzananam khshayathiya ahiyaya bumiya vazrakaya duraiy apiy Darayavahush khshayathiyahya putra Hakhamanishiya Thatiy Khshayarsha khshayathiya vazraka vashna Auramazdaha ima hadish adam akunavam mam Auramazda patuv hada bagaibish utamaiy khshatram uta tyamaiy kartam.

Ca.

CLOSE TO THE HIGHEST PILLAR NEAR THE WESTERN STEPS OF THE
PALACE OF DARIUS. H. AND UPON THE WALLS OF THE SAME STEPS.

Baga vazraka Auramazda hya imam bumim ada hya avam asmanam
ada hya martiyam ada hya shiyatim ada martiyahya hya Khshayarsham
khshayathiyam akunaush aivam parunam khshayathiyam aivam
parunam framataram Adam Khshayarsha khshayathiya vazraka
khshayathiya khshayathiyanam khshayathiya dahyunam paruv zananam
khshayathiya ahyaya bumiya vazrakaya duraiy apiy Darayavahush
khshayathiyahya putra Hakhamanishiya Thatiy Khshayarsha khsha-
yathiya vazraka vashna Aurahya Mazdaha ima hadish Darayavush
khshayathiya akunaush hya mana pita mam Auramazda patuv hada baga-
ibish uta tyamaiy kartam uta tyamaiy pitra Darayavahush khshayathiyahya
kartam avashciy Auramazda patuv hada bagaibish.

Cb.

Baga vazraka Auramazda hya imam bumim ada hya avam asmanam
ada hya martiyam ada hya shiyatim ada martiyahya hya Khshayarsham
khshayathiyam akunaush aivam parunam khshayathiyam aivam
parunam framataram Adam Khshayarsha khshayathiya vazraka
khshayathiya khshayathiyanam khshayathiya dahyunam paruv zananam
khshayathiya ahyaya bumiya vazrakaya duraiy apiy Darayavahush
khshayathiyahya putra Hakhamanishiya Thatiy Khshayarsha khsha-
yathiya vazraka vashna Aurahya Mazdaha ima hadish Darayavush
khshayathiya akunaush hya mana pita mam Auramazda patuv hada baga-
ibish uta tyamaiy kartam uta tyamaiy pitra Darayavahush khshayathiya-
hya kartam avashciy Auramazda patuv hada bagaibish.

A.

Baga vazraka Auramazda hya imam bumim ada avam asmanam ada hya martiyam ada hya shiyatim ada martiyahya hya Khshayarsham khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam framataram Adam Khahayarsha khshayathiya vazraka khshayathiya khshayathiyanam khshayathiya dahyunam paruvzananam khshayathiya ahiyaya bumiya vazrakaya duraiy apiy Darayavahush khshayathiyahya putra Hakhamanishiya Thatiy Khshayarsha khshayathiya vazraka tya mana kartam ida uta tyamaiy apataram kartam ava visam vashna Auramazdaha akunavam mam Auramazda patuv hada bagribish utamaiy khshatram uta tyamaiy kartam.

Inscription of Alvend.

F.

Baga vazraka Auramazda hya mathishta baganam hya imam bumim ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiyahya hya Khshayarsham khshayathiyam akunaush aivam parunam khshayathiyam aivam parunam framataram Adam Khshayarsha khshayathiya vazraka khshayathiya khshayathiyanam khshayathiya dahyunam paruzananam khshayathiya ahiyaya bumiya vazrakaya duraiy apiy Darayavahush khshayathiya hya putra Hakhamanishiya.

K.

Inscription of Vanum.

Baga vazraka Auramazda hya mathista baganam hya imam bumim ada hya avam asmanam ada hya martiyam ada hya shiyatim ada martiya-hya hya Khshayarsham khshayathiyam akunaush aivam parunam khshaya-thiyam aivam parunam framataram Adam Khshayarsha khshayathiya vazra-ka khshayathiya khshayathiyanam khshayathiya dahyunam paruv zananam khshayathiya ahyaya bumiya vazrakaya duraiy apiy Darayavahush khsha-yathiyahya putra Hakhamanishiya Thatiy Khshayarsha khshayathiya Da-rayavush khshayathiya hya mana pita hauv vashna Auramazdaha vasıy tya naibam akunaush uta ima stanam hauv niyashtaya ka(n)tanaiy yanaiy dipim naiy nipishtam akunaush pasava adam niyashtayam imam dıpim nipishtanaiy Mam Auramazda patuv hada bagaibish utamaiy khshatram uta tyamaiy kartam.

Qa.

UPON THE VASE OF COUNT CAYLUS.

Khshayarsha khshayathıva vazraka.

VII.

INSCRIPTIONS OF PERSIAN KINGS AFTER XERXES.

Artaxerxes I. Inscription at Venice.

Qb.

UPON THE VASE IN THE TREASURY OF ST. MARK'S.

Ardakhcashca khshayathiya vazraka.

Darius II. Inscriptions of Persepolis.

L.

ABOVE THE POSTS OF THE WINDOWS IN THE PALACE OF DARIUS HYSTASPES.

Ardastana atha(n)gaina Darayavahush khshayathiyahya vithiya karta.

VIII.

Artaxerxes Mnemon. Inscriptions of Susa.

S.

a.

UPON THE BASE OF THE PILLAR IN THE SMALL ROW OF COLUMNS

Adam Artakhshatra khshayathiya vazraka khshyathiya khshayathiya-nam Darayavushahya khshayathiyahya putra.

b.

UPON THE BASE OF THE PILLAR IN THE LARGE ROW OF COLUMNS.

Thatiy Artakhshatra khshayathiya vazraka khshayathiya khshayathiya-nam khshayathiya dahyunam khshayathiya ahyaya bumiya Darayavushahya khshayathiyahya putra Darayavushahya Artakhshatrahya khshayathiyahya putra Artakhshatrahya Khshayarshahya khshayathiyahya putra Khsha-yarshahya Darayavushahya khshayathiyahya putra Darayavushahya Vishta-shpahya putra Hakhamanishiya Imam apadana Darayavush apanyakama akunash abiyapara .... pa Artakhshatra nyakama ... Anahata uta Mithra vashna Auramazdaha apadana adam akunavam Auramazda Ana-hata uta Mithra mam patuv ...

IX.

ARTAXERXES OCHUS.
Inscription of Persepolis.
P.

Baga vazraka Auramazda hya imam bumam ada hya avam asmanam ada hya martiyam ada hya shayatam ada martihya hya mam Artakhshatra khshayathiya akunaush aivam paruvnam khshayathiyam aivam paruvnam framataram Thatiy Artakhshatra khshayathiya vazraka khshayathiya khshyathiyanam khshayathiya dahyunam khshayathiya ahyaya bumiya Adam Artakhshatra khshayathiya putra Artakhshatra Darayavush khsha-yathiya putra Darayavush Artakhshatra khshayathiya putra Artakhshatra Khshayarsha khshayathiya putra Khshayarsha Darayavush khshayathiya putra Darayavush V(i)shtaspahya nama putra V(i)shtaspahya Arshama nama putra Hakhamanishiya Thatiy Artakhshatra khshayathiya imam usatashanam atha(n)ganam mam upa mam karta Thatiy Artakhshatra khshayathiya mam Auramazda uta M(i)thra baga patuv uta imam dahyum uta tya mam karta.

Arsaces.

R.

Arshaka nama Athiyabaushanahya putra.

VOCABULARY.

For the sake of convenience in comparison, the same method of transliteration is adopted for Sanskrit and Zend words as for Old Persian.

A.

A,—prefix, to. Skr., a; Zend, a.

Aita,—neut. pronoun, this, that. Skr., etat; Zend, aetad; Lat., iste; Goth, tha; Eng., the.

Aina,—name of the father of Naditabira.

Aiva,—one. Skr., eka; Zend, aeva; Lat., æquus; Goth, ha in compounds, as haihs for haiha, one-eyed, halts for ha-lta, lame, halbs for ha-lba, half; Eng., halt, half.

Autiyara,—name of a country in Armenia.

Aura,—1) masc., master or ruler. 2) fem., goddess. Skr., asura; Zend, ahura.

Auramazda,—the name of the greatest deity. Aura, see above; mazda, compound of maz, great; Skt., mahat; Lat., magnus; Goth, mag; A. S., magan; Eng., might, and da, give, Skt., da; Zend, da; Lat., do; A. S., tidhe: or da, know; Zend, da.

Akhshata,—whole, entire, perfect. Fem. of an adjective, akhshata. Skt., akshata.

Agata,—nomen agentis, comer, friend(?) cf. gam.

Aj,—drive, do. Skt., aj; Lat., ago

Atiy,—verbal prefix, beyond, across. Skt., ati; Lat., et; Old German, anti; Germ., und; Eng., and.

Atha(n)gaina;—stony, built of stone.

Athiy,—near.

Athiyabaushana—proper name.

Athura,—Assyria.

Atrina,—proper name.

Atriyadiya,—name of a month.

Ada,—then, thereupon.

Adakaiy,—then.

Adam,—I. Skt., aham; Zend., azem. Lat., ego; Goth, ik; A. S., ik or I; Eng., I.

Adukanish,—name of a month.

Anahata,—Genius of the waters.

Anamaka,—name of a month.

Aniya,—1) indef. pronoun, another. 2) enemy. Skt., anya; Zend, anya; Lat., alius.

Anuv,—prep. with loc., along, by. Skt., anu.

Anushiya,—follower. See anuv and shiyu, cf. Lat., comes (con-eo).

A(n)tar,—prep. with acc., within, in. Skt., antar; Zend, antare; Lat., inter; Goth, undar.

Apa,—verbal prefix, from. Skt., apa; Zend, apa; Lat., ab; Goth, af; Eng., of.

Apatara,—remote, another. Comparative of apa.

Apadana,—work, temple, building.

Apanyaka,—ancestor.

Aparam,—adv. afterward.

Apariy,—near by.

Api,—water. Skt., ap; Zend, ap; Lat., aqua.

Apiy,—to, also. Skt., api; Zend, api; Germ. and Eng. prefix, be.

Abacarish,—commerce.

Abashta, law.

Abiy,—prep. with acc, to, against. Skt., abhi; Zend, aibiy; Lat., ob.

Abish—prep. with loc., by, at.

Amutha,—there, then. Skt., amutra.

Ayadana,—acc. plur., ayadana, sanctuaries, homes.

Ayasta,—adv. or prep. with acc., according to, with, unto.

Arakadrish,—name of a Persian mountain.

Arakha,—name of an Armenian.

Arabaya,—1) Arabian; 2) Arab, Arabia.

Arika,—enemy. Skt., ari.

Ariya,—1) Aryan; 2) noble. Skt., arya; Zend, airya; same root also in Irish.

Ariyaramna or Ariyaramna,—name of the great-grandfather of Darius. Ariya and ram, to rejoice.

Aruvastam(?)

Artakhshatra, — Artaxerxes; a r t a, Zend, areta, lifted up, and khshatra, kingdom

Artavardiya,—name of one of the commanders of Darius Hystaspes.

Ardakhcashcha—name of Artaxerxes as pronounced by the Egyptians.

Ardastana,—high structure.

Ardumanish,—name of one of the Persians who swore with Darius against Smerdis.

Arbira,—Arbela, a city upon the confines of Media.

Armaniya,—1) Armenian; 2) Armenia.

Armina,—name of Armenia.

Arminiya,—Armenian.

Arshaka,—Arsaces.

Arshada,—name of a fortress in Arachasia.

Arshama,—name of the grandfather of Darius Hystaspes.

Arshtish,—spear. Skt., rishti; Zend, arsti.

Arshtibara,—spear-bearers.

1. Ava,—demonstr. pronoun, this, that. Zend, ava; Slav., ova.

2. Ava,—verbal prefix, from. Skt, ava.

Ava,—so long, correl. to yava.

Avatha,—thus.

Avada,—1) there; 2) thither. In ablative sense with suffix sa, from that place, thence.

Avapara,—thence.

Avashciy,—whatever, anything, all. ava-ciy.

Avah,—aid, guard. Zend, avo.

Avah,—denom. from preceding; with prefix patiy, to seek aid.

Avahyaradiy,—for this reason, therefore; composed of gen. of pronoun ava and loc. of rad.

Avahanam,—village; from root vah, to dwell. Skt., vas; Lat., vesta; Germ., woh-nen; A. S., wesan; Eng., was.

Asagarta,—Sagartian.

Asagartiya,—Sargartian.

Asabari, or asbari,—soldier, properly a horseman.

Aspacana,—a peculiar name of Persia, probably from aspa, horse; according to Herodotus, the name of a man.

Asman, heaven. Skt., acman.

Ashnaiy,—near.

Azda,—knowledge.

Ah,—to be. Skt., as; Zend, ah; Lat., es-t; Goth, is-t; Eng., is.

Ahifrastad,—severe punishment.

I

I,—to go; with prefix atiy, to go beyond, carry farther; with nij, to go forth; with patiy, to go against; with para, to proceed; with apari, to follow, to obey. Skt., I; Zend, I; Lat., i-re.

Ida,—here. Skt., iha; Zend, idha.

Ima,—pronoun this, Skt., ima; Zend, ima.

Imani,—name of a man in Susa, who excited a tumult against Darius.

Ish,—to send; with prefix fra, to send forth. Skt., ish; Zend, ish.

Ishu,—arrow. Skt., ishu.

Izava,—tongue.

U

U,—good, well. It occurs only in the beginning of a compound. Skt., su; Zend, hu.

Uta,—and. Skt., uta; Zend, uta.

Utana,—name of one of the six who dethroned false Smerdis.

Ud,—verbal prefix. Skt., ud.

Upa,—prefix, under, to. Skt., upa; Zend, upa; Lat., sub; Germ., ob.

Upa,—prep. with acc., under, cf. above.

Upadara(ṅ)ma,—name of a man in Suscana.

Upariy,—prep. with acc., above, over. Skt., upari; Zend, upara; Lat., super; Goth. ufar; Eng., over.

Upasta,—aid, help; upa and sta, cf. Germ., beistand.

Ufrasta,—see pars.

Ufratu,—Euphrates, from u, well, and fra, (perhaps a Semitic root) to flow.

Ubarta,—v. bar.

Umartiya,—possessing good men.

Uvakhshatara,—name of a king of Media.

Uvaja,—Susiana.

Uvajiya,—an inhabitant of Susiana.

Uvaspa,—possessing good horses.

Uvaipashiya,—one's own pleasure, independence. Zend, Qaepaithya; uva, Skt., sva; Lat., suus.

Uvadaidaya,—name of a city in Persia.

Uvamarshiyush,—committing suicide. uva, Skt., sva, and marsh, Zend, meresh, to die.

Uvarazami,—Chorasmia.

Uvarazamiya,—Chorasmia.

Us,—Cf. ud.

Usatashana,—lofty building, temple. Us (see above) and tash, Skt., taksh; Zend, tash (to form); Lat., tig-mum.

Ushka,—dry. Skt., cushka; Zend, hushka; Lat., siccus; A. S., sic.

Uzama,—cross.

Uhyama,—name of a castle in Armenia.

K

Ka,—interrog. pronoun, who. Skt.; ka; Zend, ka; Lat., qui.

Kaufa,—mountain.

Katapatuka,—Cappadocia.

Kan,—to dig, to scratch; with prefix ava, to throw with violence, displace; with ni, to dig down, to destroy; with vi, to destroy. Skt., khan; Zend, kan; Lat., cun-iculus.

Kamana,—desirous, faithful. Skt., kam, to desire.

Ka(m)pada,—name of a province in Media.

Ka(m)bujiya,—Cambyses.

Kar,—to do; with prefix pari, to guard. Skr., kri; Zend, kar; Lat., cre-o.

Kasciy,—indef. pronoun, whoever; with preceding naiy, no one.

Karka,—name of a people.

Kapishakani,—name of a fortress in Arachasia.

Kama,—wish, desire. Skt., kama.

Kara,—1) people. 2)army. Cf., kar.

Kuganaka,—name of a city in Persia.

Kud(u)rush,—name of a city in eastern Media.

Kuru,—Cyrus.

Kushiya,—name of a people.

Kh.

Khshatra, — Skt., kshatra; Zend, khshathra; nom. and acc., khshatram; rule, kingdom.

Khshatrapavan,—nom., khshatrapava, satrap, from khshatra, and pa, (to guard, protect.)

Khshathrita,—name of a man who excited a tumult against Darius in Media.

Khshapa,—night; acc.,khshapa; Skr., kshap; Zend, khshap.

Khshayathiya,—king.

Khshayarsha,—Xerxes.

Khshi,—with prefix pati, to rule, reign.

Khshnas,—to know. Skt., Jna; Zend, khshna; Lat., co-gno-sco; Goth., kaun; Germ., kann; Eng., know, can.

G

Gaitha,—flock, herd. Zend, gaetha.

Gaubaruva,—name of a man. Gobryas.

Gaumata,—name of a Magian.

Gausha,—acc. dual gausha, ear; Zend, gaosha.

Ga(n)dutava,—name of a country in western Arachosia.

Ga(n)dara,—name of a country near the Indus.

Gam,—to go; with prefix a, to approach, come; with ham, to gather one's self together; with

para, to depart. Skt., gam. Zend, gam; Lat., venio (for guemio?); Goth., quam; Germ., kommen; Eng., come.

Garb,—to seize, take. Skt., grabh; Zend, garep; Lat., gero; Germ., grieff-en; Eng., gripe.

Garmapada,—name of a month.

Gasta,—revealed, declared. Skt., gad.

Gathu,—1) foundation, firm place. 2) throne. Zend, gathu.

Gud,—with prefix apa, to conceal. Skt., guh; Zend, guz.

Gub,—to speak; middle, to be called or named.

C

Caishpish,—son of Achaemenes.

Cashma.—eye.

Ca,—encl., and. Skr., ca; Zend, ca; Lat., que.

Ciy,—who; neuter, ciy and cis; cisciy, whatever; aniyasciy, some other. Skt., cit; Zend, cɪ.

Ciya(n)karam,—how many, manifold.

Cicikhrɪ,—name of a man.

Cita,—so long as.

Citra,—seed, offspring.

Citra(n)takhma,—name of a man.

J

Jad,—to supplicate, pray; to grant prayer.

Jatar,—nom. jata, enemy. Cf., jan.

Jan,—to smite. With prefix ava, to smite down, kill; with fra, to cut off. Skt., han; Zend, jan; Lat., of-fendo.

Jiv,—to live. Skt., jiv; Zend, jiv; Lat., vivo.

Jiva,—life.

Taiyiya or maiyiya,—doubtful word, (witness?)

Tauma,—race, family. Zend, taokhma.

Takabara,—epithet of the Greeks, wearing crowns.

Takhmaspada,—name of one of the commanders of Darius.

Takhs,—to construct, build; with prefix ham, to work together, help, work. Skt., taksh; Zend, tash.

Tacara,—building, temple.

Tar,—to cross, put across; with prefix fra, to go forward; with vi, to put over or across. Skt., tar; Zend, tar; Lat., in-tra-re, trans; Old German, durh; Eng., through

Taradaraya,—tara, across, and daraya, the sea.

Tars,—to tremble, fear. Skt., tras; Zend, tars-ti; Lat., tristis.

Tarava,—name of a city in Yutia of Persia.

Tigra,—name of a fortress in Armenia.

Tigra,—Tigris, perhaps feminine of an adjective tigra, sharp. Skt., tij. Cf. Dionys. perig. v. 984, "The Medes call the Tigris an arrow."

Tigrakhauda,—name of a Scythian tribe.

Tuvm,—thou. Skt, tvam; Zend, thwam; Lat., tu; Germ. du.

Tya,—rel. pron. who. Skt., ya; Zend, hya.

Th.

Thaigarci,—name of a month.

Thakata,—then.

Thatagush,—name of a people.

Thad,—to go, err. Skt., sad; Lat., sideo; Goth., sat; Eng., sit.

Thah,—to say, speak. Thatiy for thahatiy.

Thukhra,—name of a Persian.

Thuravahara,—name of a month.

Thard,—kind, sort, manner.

Tr.

Tr*a*r,—with prefix niy, to restore.

Tr*i*tiy*a*,—third. Skt , tritiy*a*; Zend, thr*ı*ty*a*; Lat., tertius; Goth., thri-dya; Eng., third.

D

D*a*ushtar,—friend.

D*a*n,—to flow.

D*a*r,—to hold, to hold cne's self; to delay, halt. Skt., dhri; Zend, d*a*r; Lat., fre-tus, for-ma, fir-mus; A. S., drag-an.

Dar*a*ya,—sea.

D*a*rsh,—to dare, subdue. Skt., dhrish; Zend, d*a*resh; Lat., for-tis.

D*a*rsh*a*m,—strongly, very.

D*a*rsham*a*,—insolence, ferocity, violence.

D*a*sta,—hand. Skt., h*a*sta; Zend, z*a*sta; Lat., pre-hend-o; A. S., git-an; Eng., get, hand.

D*a*sh*a*bari,—stretching out the right hand, submissive.

D*a*hyaush,—region, province. Skt., d*a*syu; Zend, daq*y*u.

1)Da,—to give. Skt., da; Zend, da; Lat., da-re; A. S., tidhe.

2)Da,—to place, create, do, make. Skt., dha; Lat., con-do, cre-do; A. S., dom; Eng., doom.

3)Da,—to know, understand. Skt., j*n*a; Zend, z*a*n, da.

Data,—law. Cf. da.

Dad*a*rshi,—a name of an Armenian and Persian.

Daduhy*a*,—one of the six who, with Darius Hystaspes, deprived false Smerdis of his kingdom.

Dar*a*yavu,—Darius. Cf., d*a*r.

Dasyaman,—he who stretches forth, serves; connected with Skr. dac; Zend dath; an attendant perhaps.

Di,—pronominal root, this.

Di,—to see. Zend, di.

Di,—to remove, take away.

Dida,—castle.

Dipi,—letter, inscription, Perhaps connected with Skt., lip.

Dubana,—name of a country in Babylonia.

Dura, loc. duraiy, duray, and durai,—far, distant. Skr., dura.

Duruj,—to deceive, be false. Skt., druh; Zend. druj Lat., trux.

Duruva,—firm, well, sound, secure. Skt., dhruva.

Duvaishtam,—a long time.

Duvar,—to make, accomplish.

Duvara,—door, court. Skt., dvara; Zend, dvara; Lat., for-es.

Duvarthi,—gate.

Duvitatarnam,—separately.

Duvitiya,—second. Skt., dvitiya; Zend, bitya; Lat, duo, bis; Goth., tvai; A. S., twa; Eng., two.

Dushiyara,—misfortune, from dush. Skt., dus, ill; and yara, Zend, yare.

Drauga,—lie, falsehood. Cf. du-ruj.

Draujana,—false, deceiving.

Dra(n)ga,—a long time.

N

Naiba,—beautiful, pretty.

Naiy,—not.

Naditabira,—name of a man who excited opposition against Darius in Babylon.

Napa,—grandson. Skr., napat; Zend, napat; Lat., nepo(t)s.

Nabukudracara,—name of a Babylonian king.

Nabunita,—name of the last Babylonian king.

Navama,—ninth. Skt., navama; Zend, navan; Lat., novem; Goth., niun; A. S., nigan; Eng., nine.

Naman,—name. Skt., naman; Zend, naman; Lat., nomen; Goth., namo; Eng., name.

Nau,—ship. Skt., naus; Lat., navis.

Naha,—nose. Skt., nasa.

Ni,—to conduct, lead. Skt., ni.

Nij,—verbal prefix, from. Skt., nis; Zend, nish.

Nipad,—footprint, loc. nipadiy. Ni, down, (Skr., ni; Lat., in; A. S., in) and pad, foot, (Skt., pad; Zend, padha; Lat., pe(d)s; Goth., fotus; Eng., foot.)

Nisaya,—name of a country in Media.

Nyaka,—grandfather. Zend, nyaka.

Nuram,—now.

P

Paishiyauvada,—name of a region.

Pat,—to fall, with prefix ud, to rise up. Skt., pat; Lat., peto.

Patiy,—preposition and verbal prefix. 1) in. 2) against. 3) throughout. Often postpositive.   Skt., prati; Zend, paiti; Lat., re, red as in refero, reddo; prae; por, pol, pos for port, as in porrigo, pollus, possideo.

Patikara,—image, effigy.

Patigrabana,—name of a city in Parthia.

Patipadam,—in its own place; from patiy Cf. above, and pad Cf. nipad.

Patish,—with acc., towards. Cf. patiy.

Pathi,—way, road. Skt., patha; Zend, panthan; Lat., pon(t)s; Old Germ., pad, fad; A.S., padh; Eng., path.

Parauva,—eastern.

Paraga,—name of a Persian mountain.

Parana,—former.

Para,—preposition, postpositive, and verbal prefix, from, backward. Skt., para; Lat., per; Goth., fra; Old Germ., fer; Germ., ver; A. S., for as in Eng, forgive.

Pariy,—preposition and verbal prefix, around, about, concerning. Skt., pari; Zend, pairi.

Paru,—gen. plur. parunam; and paruvnam, much, many. Skt., puru; Zend, pouru; Lat., plus; Goth., filu; Germ., viel.

Paruva,—anterior; acc. neuter, paruvam, before. Zend, paourva.

Paruviya,—before, anterior; in abl. sense, haca paruviata. Skt. Ved. purvya; Zend, paourvya.

Paruzana,—gen. plur., paruzananam and paruvzananam, possessing many kinds of peoples.

Parthava,—Parthia.

Pars,—1) to ask; 2) to inquire about something; 3) with preceding u, to examine carefully or punish, part.

u-frastam; with prefix pati, to examine, read. Skt., prach; Zend, pares; Lat., preco; Goth., frah; Germ., frage.

Pasa,—after. Skt., pasca; Zend, passa; Lat., pos-t.

Pasava,—afterwards, thereafter. Pasa and ava.

Pa,—to protect, sustain. Skt., pa; Zend, pa; Lat., pa-vi, pa-scor, pa-nis; Goth., fodyan; A. S., foda; Eng., food.

Patishuvari,—a race inhabiting a portion of Persia.

Parsa,—Persia, Persian.

Pitar,—father. Skt., pitri; Zend, pita; Lat., pater; Goth., fadar; Germ., vater; A. S., faedar; Eng., father. Cf. pa.

Pish,—to scrape, graze; with prefix ni, to write on. Skt., pish; Lat., pinso.

Putiya,—name of a people.

Putra,—son. Skt., putra; Zend, puthra; Lat., puer; Goth., fulsa.

F

Fra,—verbal prefix, before, for. Skt., pra; Zend, fra; Lat., pro, prae.

Fratama,—first, leader.

Framana,—authority, command, precept.

Fravarti,—proper name, Phraortes.

Fraharvam,—acc. n. in adverbial sense, altogether; from fra and harva, haruva.

Frada,—name of a ruler in Morgia.

B

Baga,—god. Skt., bhaga; Zend, bagha; Goth., ga-bigs.

Bagabukhsha,—name of one of those who with Darius dethroned false Smerdis; Megabyzos.

Bagabigna,—name of a Persian.

Ba(n)d,—to bind. Skt., bandh; Zend, band; Lat., filum, funis, pendo; Goth., bindan; Eng., bind.

Ba(n)daka,—subject, servant.

Bar,—to bear, sustain, protect; with prefix patiy, to bring back, replace, restore; with para, to bear away; with fra, to carry off, assign. Skt., bhri; Zend, bar; Lat., fero; Goth., bairan; A. S., beran; Eng., bear.

Bardiya,—name of the brother of Cambyses, Smerdis.

Bakhtri.—Bactria.

Bagayadi,—name of a month.

Baji,—tribute; from root haj, (Skt., bhaj, to allot.)

Babiru,—Babylon.

Babiruviya,—Babylonian.

Bu,—to be. Skt., bhu; Zend, bu; Lat., fuo, fui, perhaps bam (in ama-bam); A. S., beom; Germ., bin; Eng., be.

Bumi,—ground, earth. Skt., bhumi; Zend, bumi; Lat., humus.

Bratar,—brother. Skt., bhratri; Zend, bratar; Lat., frater; Goth., brothar; A. S., brodhor; Eng., brother.

M

Maka,—name of a people.

Magu,—Magian, a Median people from whom the priests were elected.

Maciya,—name of a people.

Mathishta;—the greatest, leader.

1)Man,—to think, ponder. Skt , man; Zend, man; Lat., mens; Germ., meinen.

2)Man,—to remain. Zend, man; Lat., maneo.

Mar,—to die. Skt., mri; Zend, mar; Lat., morior; A. S., mordh.

Margu,—name of a region east and north of Areia.

Martiya,—1)mortal, man. Cf. mar above. 2)name of a man who excited a tumult against Darius. In P. the gen. sing. is contracted to martihya.

Marduniya,—name of a man, Mardonius.

Ma,—to measure; with prefix a, past past., amata, tested, tried. Skt., ma; Zend, ma; Lat., meto.

Ma,—prohibitive particle. Skt., ma; Zend, ma.

Matya,—that not, lest.

Mada,—Median, Media.

Maniya,—place of remaining, dwelling. Cf. 2)man.

Margaya,—Margianian.

Margava,—Margianian.

Maha,—month; contracted gen. mahya. Skt., masa; Lat., mensis; A. S., mona; Eng., month.

M(i)thra,—name of a Persian God.

Mudraya,—Egypt; nom. plur., Egyptians.

Y

Yauna,—Ionian, Ionia. Skt , Yavana.

Yatha,—conj. 1) as, when. 2) because. 3) in order that, that. From rel. root ya.

Yada,—duty.

Yadiy,—1) if. 2) when. Skt., yadi; Zend, yedhi.

Yanaiy,—(?)

Yata,—1) during, while. 2) until. From rel. root ya.

Yana,—favor. Zend, yana.

Yava,—as long as. Skt., yavat.

Yutiya,—name of a region in Persia.

Yuviya,—canal.

R

Rauca,—day; acc. sing., rauca. Connected with Skt., ruc, to shine; Lat., luceo; A. S., leoht; Eng., light.

Rauta,—river.

Rakha,—name of a city in Persia.

Raga,—name of a district in Media.

Rad,—with prefix ava, to relinquish, leave. Skt., rah.

Ras,—to come; with prefix para, to arrive; with prefix ni, to descend.

Rad,—joy, delight; loc. sing., radiy with gen., favor; avahyaradiy, for the sake of this thing, for this reason.

Rasta,—right.

V

Vain,—to see, behold. The middle is used in the passive sense. Zend, vaen.

Vaumisa,—name of a Persian.

Vaj,—to lead. Skt., vah; Zend, vaz; A. S., wegan.

Vatrabara,—friend.

Vayaspara,—name of a Persian.

Var,—to declare, make (one) believe, convince.

Varkana,—Hyrcania.

Vardana,—nom. sing., vardanam, fortified town, city, state. Connected with Skt. vridh, to increase; Zend, va-red; A. S., waldan, weald.

Vasiy,—much, very, greatly; loc. of verb vas, to desire.

Vashna,—desire, power, grace. Cf. vas, to desire.

Vazraka,—great.

Vahyazdata,—name of a man who excited a tumult against Darius Hystaspes.

Vahauka,—name of a Persian.

Va,—1) enclitic particle, or. Skt., va; Lat., ve.

Vith,—1) clan. 2) race, fellow.

Vithiya,—pertaining to the same race.

Vida,—(?)

Vidarna,—name of a Persian.

Vi(n)dafra,—name of a Mede.

Vi(n)dafrana,—name of a Persian.

Viyakhna,—name of a month.

Viyatarayam,—v. tar.

Vivana,—name of a Persian.

Visa,—all, every.

Visadahyu,—acc. sing. masc. visadahyum, possessing all provinces.

Vispazana,—gen. plur. masc. vispazanam, possessing all kinds of peoples; vispa Skt., visva; Zend, vispa.

Vishtaspa,—Hystaspes, the father of Darius.

S

Saka,—Scythian, Scythia.

Saku(n)ka,—name of a man who excited opposition among the Scythians against Darius Hystaspes.

San,—with prefix vi, to destroy.

Sar,—to kill.

Sikayauvati,—name of a fortress in Media.

Suguda,—Sogdiana.

Skudra,— name of a people.

Star,—to sin.

Sta,—to stand; with prefix ava (caus) to establish, constitute; with ni (caus) to enjoin, command. Skt., stha; Zend, sta; Lat., sta-re; A. S., standan; Eng., stand.

Stana,—place.

Sparda,—name of a people.

Sh

Sha and Shi,—stem of a pronominal enclitic 3 pers. Skt., sa; Zend, he.

Shiyati,—spirit, intelligence, wisdom.

(shayatam, P.)

Shiyu.—to go, set out.

Shuguda,—same as Suguda.

Z

Zara(n)ka,—Drangiana.

Zazana,—name of a fortified town near Babylon.

Zura,—power.

Zurakara,—despot. From zura, cf. above, and kara, cf. kar.

H

Haina,—army. Skt., sena; Zend, haena.

Hauv,—this. Skt., a-sau; Zend, hau.

Hakhamani,—Achaemenes, origina-

tor of the race of the Achae-menides.

Hakhamanishiya,—of the race of Achaemenides.

Hangmatana, — Ecbatana, leading city of Media, at the foot of the mountains of Alvend. From ham, together, and gam, to go.

Haca,—prep. with ablative, from. Zend, haca.

Ha(n)j,—to draw, throw; with fra, to throw forth.

Had,—to sit; with prefix ni (caus.) to constitute, establish. Skt., sad; Zend, had; Lat., sedeo; A. S., sittan; Eng., sit.

Hada,—prep. with instrumental, with. Skt., saha; Zend, hadha.

Hadish,—place, dwelling, royal seat, palace. Cf. had.

Ha(n)duga,—edict.

Handita,—name of a Babylonian.

Ham,—verbal prefix, together with. Skt. sam; Zend, ham.

Hama,—together, all. Skt., sama; Zend, hama; Lat., simul; Goth., sama; Germ;, zusammen; A. S., same.

Hamapitar,—having a common father From hama and pitar.

Hamara, war. Skt., samara.

Hamarana,—nom. and acc. sing, hamaranam, conflict, battle.

Hamatar,—having a common mother. From ham and matar. Skt., matri; Lat., mater; Eng., mother. Cf. ma.

Hamitriya,—rebellious.

Haraiva,—name of a country, Area.

Harauvati,—loc. Harauvataiya, Arachosia.

Haruva,—all, every. Skt., sarva; Zend, haurva; Lat., salvus.

Hashitiya,—rebellious.

Hashiya,—neutr. hashiyam, true.

Hi(n)du,—India, region near the river Indus. Skt., sindhu; Zend, hindu.

Humavarka,—appellation of the race of the Scythians.

Hyapara,—acc. in adverbial sense; also with patiy, again. From hya and apara.